ANWAAR US SALAAH

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(DAAMAT BARAKAATUHUM)

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بسم الله الرحمن الرحيم

INTRODUCTION

Anwaar is the plural for ***Noor*** (radiance), **ANWAAR-US-SALAAH** therefore, refers to the abundance of radiance there is to be found in the performance of ***Salaah***. This ***Kitaab*** (book) was originally written by ***Hazrat Shah Ahmad Shaheed Saheb*** (رحمۃ اللہ علیہ) in 'old Urdu', and later translated to modern Urdu by ***Hazrat Sufi Iqbal Saheb*** (رحمۃ اللہ علیہ). This is an amazing ***Kitaab*** which details how a true, spiritual ***Namaaz*** should be performed, with attaining and maintaining constant contact with Allah (سبحانہٗ وتعالیٰ). It brings about the realisation of who Allah (سبحانہٗ وتعالیٰ) really is, and what Allah Ta'ala should mean to the ***Mu'min*** (believer). Facts and examples are astounding. However, it is advised by ***Hazrat Shah Ahmad Shaheed Saheb*** (رحمۃ اللہ علیہ), that certain pre-requisites will greatly assist to enhance one in attaining the goals specified in this ***Kitaab*** regarding the performance of a true, spiritual ***Namaaz***. These pre-requisites are discussed more in detail below.

The object of this ***Kitaab*** is not just to read, or increase knowledge, thought this should make up part of the intention. The most important aspect is to bring into our lives whatever is scripted herein. If ***Amal*** (practise) of what is discussed in this ***Kitaab*** is made, then **INSHA-ALLAH** something great will have been achieved. This ***Kitaab*** explains to the ***Saalikeen*** (those who tread the path towards reaching Allah (سبحانہٗ وتعالیٰ) spiritually), how ***Namaaz*** can be improved, and how, in every ***Rakaat*** (segment) and every part of ***Namaaz*** one can gain closeness to Allah Ta'aala. The benefits of this will be reaped to a greater extent when, as discussed above, certain pre-requisites are met. The pre-requisite here is taking ***Bay'at*** (allegiance) at the hands of a ***Sheikh*** (a spiritual guide or tutor), and by making the

prescribed ***Zikr*** (remembrance of Allah سبحانہ وتعالیٰ) from a ***Sheikh***. The purification of the heart is necessary for this to have an effect on a person, and purification of the heart takes place by ***Zikrullah***.

It is very clearly stated in the ***Hadith Shareef*** that there is a cleanser for everything, and the cleanser of the heart is the ***Zikr*** of Allah (سبحانہ وتعالیٰ). Only when the heart is cleansed, will the advises herein have real effect. This holds not only for our ***Ibadaat***, (***Namaaz, Roza, Zakaat, Haj***), but, also for our day to day lives. Once the heart is cleansed, improvement in relations with spouses, children, friends, and improvement will also be evident in all aspects of life. When this is experienced, then without any doubt, the realisation will occur that our lives in this ***Dunya*** (world) for us is already ***Jannat*** (Paradise).

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴾

WALIMAN KHAAFA MAQAAMA RABBIHI JANNATAAN.

"For him who has Taqwa (fear of Allah Ta'aala), he has two Jannats."

Allaama Aalusi, (رحمۃ اللہ علیہ) in ***Roohul Ma'aani*** explains the ***Tafseer*** (commentary) of this ***Aayat*** (verse):

وَ فِی تَفْسِیْرِ هٰذِهٖ لْآیَة ط قَالَ صُوْفِیَا

WA FI TAFSIRI HAAZIHIL AAYAH QAALA SUFIYYA.

جَنَّةٌ فِی الدُّنْیَا بِالْحُضُوْرِ مَعَ الْمَوْلٰی

JANNATUN FID DUNYA BI HUZOORIL MOULA

وَجَنَّةٌ فِی الْاُخْرٰی بِلِقَاءِ الْمَوْلٰی

WA JANNATUN FIL UKHRA BI LIQAA'IL MOULA.

Allaama Aalusi writes that the ***Sufis*** have also given one ***Tafseer*** (commentary) of this ***Aayat*** (verse) regarding the two ***Jannats*** (Paradise). Which is that there is one ***Jannat*** in his ***Dunya*** (world)

in the presence of Allah (سبحانہٗ وتعالیٰ), and the other ***Jannat*** will be in the ***Aakhirat*** (Hereafter), when one will meet Allah (سبحانہٗ وتعالیٰ). When the reality of ***Deen*** enter's a person, this realisation will bring about the feeling that ***Deen***, or any part of ***Deen*** is not a burden, or an aim to put stress onto us. On the contrary, it is to relieve us of burdens,and stress. Allah (سبحانہٗ وتعالیٰ) Himself has declared:

﴿ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ ﴾

AL YOUWMA AKMALTU LAKUM DEENAKUM WA ATMAMTU ALAIKUM NI'MATI.

"We have this day completed your Deen (religion), and We have bestowed Our Ne'mat (bounties) upon you."

This indicates that ***Deen*** (religion), the religion of Islam is a bounty. However, this ***Kitaab*** will not be of benefit to those who are not as yet concerned with regard to ***Islaah*** (their spiritual upliftmen). Although everyone who reads this ***Kitaab*** will get the understanding of what is being put across, only the person who is concerned about his spiritual upliftment will practise upon what is scripted in this ***Kitaab***, and only when practised upon, will benefits be gained. Those who, for some time have strived towards attaining ***Tazkia-e-Nafs*** (purification of the soul), and who, for some time have been making ***Zikrullah***, those whose hearts have become reasonably clean already, and ***Noor*** (radiance) has entered into their hearts, will attain the maximum benefits of the advice parted within this ***Kitaab***. Those ***Saalikeen***, who are making their ***Zikr***, are advised to make ***Muraaqaba*** (introspect). This ***Muraaqaba*** is ***Muraaqaba-e-Ma'eeyat*** (introspection that Allah is constantly present).

Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb (دامت برکاتہم) explains further on this ***Muraaqaba***. ***Hazrat*** advises that when making this ***Muraaqaba*** مراقبہ, one should recite:

اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى

ALAM YA'LAM BI ANNALLAAHA YARAA.

"Is not the servant aware that Allah is watching him?"

Hazrat (دامت برکاتہم) also elaborates on this ***Muraaqaba***. Firstly, we should be aware that Allah is constantly watching. Next, it would take about two seconds to recite this ***Aayat*** (verse). ***Hazrat*** (دامت برکاتہم) then draws an analogy of the time it takes to read this ***Aayat***, and the wrist watches that used to be made in the past which needed to be wound. These watches used to be wound for about a minute to a minute and a half, and the watch would work for twenty four to thirty six hours. ***Muraaqaba*** works the same way. The ***Muraaqaba*** is made for only two seconds, but it will work for twenty four hours. However, ***Hazrat*** (دامت برکاتہم) says, the sad aspect is that people only listen, they do not make ***Amal*** (practise) on this. ***Hazrat*** (دامت برکاتہم) further explains that this ***Muraaqaba*** should not be one of fear. ***Muraaqaba-e-Ma'eeyyat*** (مراقبه المعيه) should be made with the cognisance that Allah is watching over His servants with love, watching the good that the servant is doing.



Compiler's Note

ALHAMDULILLAH! my RABB be praised. The beauty of this book cannot be explained. Of course, when ***ahqar*** refers to the beauty of this book, what is meant, is sitting in the presence of my beloved ***Sheikh, Hazrat Moulana Shah Abdul Hamid Saheb*** (دامت برکاتہم), and listening to my ***Hazratwaala*** read from the original ***Kitaab***, and give commentary on what ***Hazratwaala*** had read. To add to the ***Anwaaraat***, these ***Majaalis*** took place, and still do take place throughout the ***Mubaarak*** month of ***Ramadaan***, at the ***Daarul Uloom***, Azaadville.

Though ***Ahqar's*** feeling is that a lot of the ***Awaaraat*** is 'lost' from the actual ***Majlis***, as there are many shortcomings in this compilation, and that not even a fraction of that ***Anwaaraat*** can be rekindled in this booklet, it is intended that this booklet give some idea to the ***Mu'mineen*** in general what ***Salaah*** really is, and how ***Salaah*** really ought to be performed. The reality of ***Salaah*** must be experienced by all Muslims.

There are certain narrations in this book which are repeated, either in depth or 'in passing'. This was included with intent, as the said section(s) are of great importance, and should be inherent in a Muslim's life. It is stated...

وَاِذَا تَكَرَّرَا تَقَرَّرَا

WA IZAA TAKARRARA TAQARRARA

*"And that which is constantly repeated,
becomes inherent."*

This is but a humble attempt to put together great works by great personages, and it leaves me with a feeling of dismal failure. ***Ahqar's Duaa*** is for Allah (سبحانہ وتعالیٰ) acceptance of this very weak effort. Also,

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللّٰهَ

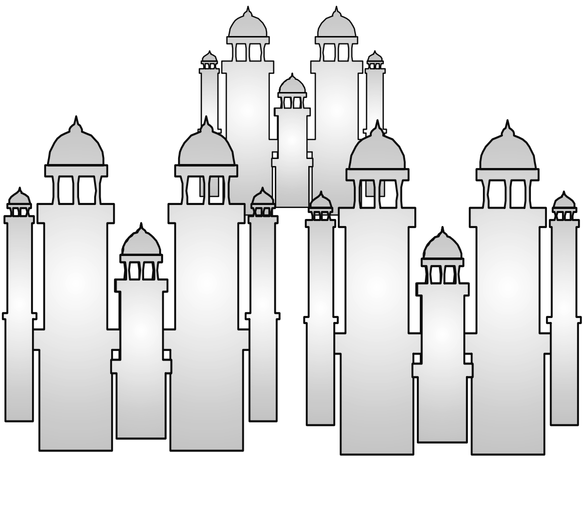
MANL LAM YASHKURIN NAAS LAM YASHKURILLAH

"A person who did not learn to make Shukr to mankind, will never be able to make Shukr to Allah."

To all who have assisted in any small way with this compilation, may Allah (سبحانهٗ وتعالیٰ) grant you ***Jazaa-e-Khair***, your rewards are with Allah, and Allah alone.

Ahqar Rashid

23rd RAJAB 1420, 2nd NOVEMBER 1999



LESSON ONE

THE BENEFITS OF ALL THE IBAADAAT IN NAMAAZ

In the performance of ***Namaaz***, a person gets the rewards of all the other ***Ibaadaat*** (forms of supplication) within the ***Deen*** (faith). The rewards of all the major ***Ibaadaat*** of our ***Deen*** is included and benefited in the performance of just two ***Rakaats*** of ***Namaaz***. Only a person who is steadfast in his ***Namaaz*** reaps these benefits. However, irrespective of how steadfast a person is, there always is a stage higher to attain. For example, a person might be performing his five ***Namaazes*** regularly, but not with ***Jamaat*** (in congregation). Then when this is improved, he may be performing ***Namaaz*** with ***Jamaat***, but he would come to the ***Masjid*** slightly late, thus missing a few ***Rakaats***. When this is worked upon with a view to improvement, he would make it in time for the first ***Rakaat***, but he misses ***Takbeere Ula*** (the initiation of congregational prayer). Then when he becomes punctual with ***Takbeere Ula***, he should then look at another stage of improving his ***Namaaz***. Irrespective of how weak one's ***Namaaz*** is, and endeavour to attain the next stage and the realisation of how far one is from the reality of ***Namaaz***.

THE IBAADAT OF ZAKAAT IN NAMAAZ

By performing two ***Rakaats*** of ***Namaaz*** a person can benefit with all the other ***Ibaadaat*** as well viz., ***Zakaat, Roza,*** and ***Haj***. The way one benefits from these ***Ibaadaat*** are as follows:

Money spent in any way, directly or indirectly for the performance of ***Namaaz***, like in the purchase of clothes, to cover one's ***Satar***, or spending money fo the water one uses for the making of ***Wudhu*** (ablution) or ***Ghusl*** (bathing), should be done with the intention of servitude to Allah (سبحانہ وتعالیٰ).

This is how the ***Ibaadat*** of ***Zakaat*** in ***Namaaz*** comes to the fore. The money spent paying for the water, or for buying clothes will represent spending of money as an ***Ibaadat***, therefore this will represent the ***Zakaat*** aspect in ***Namaaz***, and one gets the ***Sawaab*** of ***Zakaat***.

At this point, it is important to note that the ***Masjid*** facilities i.e. the toilets, ***Wudhu*** facilities etc., should not be used if one lives in close proximity to the ***Masjid***, unless it is absolutely necessary, or if one is sitting for ***Ei'tikaaf***. The performance of ***Wudhu*** in the ***Masjid***, came about only in the time of ***Hazrat Imam Maalik*** (رحمۃ اللہ علیہ), and this was permitted, only for the benefit of the ***Musaafir*** (travellers). Up to this day, in many places like India, Pakistan etc. The ***Masjids*** do not cater for these facilities. Today, unfortunately, the trend is to use ***Masjid*** facilities, despite living in close proximity to the ***Masjid***. These facilities are paid for by people in the way of charity. Therefore, if these facilities are used by those who live in close proximity to the ***Masjid***, they would be using that which was given in charity. Allah (سبحانہٗ وتعالیٰ) has given us money of our own, and Allah has given us the consciousness of ***Deen***, why then,should we use that which is payed for by others? Besides, the best would be to perform ***Wudhu*** at home, and then proceed to the ***Masjid***. Alternatively, if ***Wudhu*** is performed by locals in the ***Masjid***, then some money should at least be contributed for the use of these facilities.

A person who makes ***Wudhu*** and goes to the ***Masjid*** gets the rewards equivalent to that of a person who has donned his ***Ehraam*** and is on his way to performing ***Haj***. The reward for performing ***Wudhu*** and proceeding to the ***Masjid*** is extremely great. Being with ***Wudhu*** is as if one is already in ***Namaaz***. Our ***Niyyat*** (intention) should be made for going to the ***Masjid***, this is the correct method.

THE IBAADAT OF HAJ (PILGRIMAGE) IN NAMAAZ

The intention of facing the ***Qibla***, before initiating ***Namaaz***, is representative of the ***Ibaadat*** of ***Haj*** (pilgrimage) in ***Namaaz***. The intention of facing the ***Kaaba Shareef*** is symbolically representative of ***Taqwaa***. ***Takbeere Tahreema***, is symbolic of donning the ***Ehraam***, and standing in ***Namaaz*** is symbolic of standing in ***Arafaat***. The ***Ruku***, the ***Sajda***, and the ***Rakaats*** of ***Namaaz*** i.e. the movements found in ***Namaaz***, are symbolic of running between ***Safa*** and ***Marwa***. This is how the reward of ***Haj*** is earned in the performance of ***Namaaz***.

THE IBAADAT OF ROZA (FASTING) IN NAMAAZ

Similarly, eating anything while performing ***Namaaz*** is prohibited. This is not only representative of the ***Roza*** (fast) of not eating, but this includes ***Roza*** of speech, and the ***Roza*** of one's thoughts. One should think of nothing but Allah (سبحانہٗ وتعالٰی) in ***Namaaz***. This is representative of the ***Ibaadat*** of fasting while in ***Namaaz***. In fact, from one aspect, in ***Namaaz***, the value of this ***Roza*** is greater, because, when fasting, a person just keeps hungry without the need to constantly concentrate that he is fasting, but in ***Namaaz***, together with hunger outwardly, inwardly, one's concentration is towards Allah (سبحانہٗ وتعالٰی), and this concentration should be constant. Therefore, in one aspect, this value is greater, and the ***Sawaab*** (reward) of ***Roza*** is also found in ***Namaaz***. ***Roza***, essentially, is the control of one's ***Nafs***, (desires). When the ***Nafs*** is closed, and no food can be consumed for the whole day, from ***Sehri*** to ***Iftaari***.

However, if a person doesn't eat, even for only a little while this, also, in a literal sense can be considered as ***Roza***. For example, the minimum period in (time span) for ***Ei'tikaaf***, is actually twenty four hours, but just going into the ***Masjid*** to perform ***Namaaz*** is also considered ***Ei'tikaaf***.

Similarly, technically, the time for ***Roza*** spans from ***Sehri*** to ***Iftaari***, and even spending a short time without eating is also considered ***Roza***.

There is no speaking in ***Namaaz***, this falls in line with the practices of previous ***Ummats*** where there was ***Roza*** of not talking.

فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا

FALAN UKALLIMAL YOWMA INSIYYA

This is the Niyyat for keeping Roza of not speaking to anyone.

Therefore, the rewards for fasting, in a very broad aspect, which includes the fast of not eating and that of not speaking are also benefited from performing ***Namaaz***.

THE IBAADAT OF JIHAAD (HOLY WAR) IN NAMAAZ

When a person opposes ***Shaytaan***, and he puts himself into difficulty, in that he makes ***Namaaz*** in the ***Sunnat*** time, despite him having something else to do which occupy him. He fights his ***Nafs*** (desires), and defers all the other duties to perform his ***Namaaz***. If, for example, an office worker gets only a half an hour's break for lunch. He works in a non-Muslim environment. There is no proper place to make ***Wudhu*** or ***Namaaz***. He battles his way around seeking the amenities for fulfilling these duties, and he effords himself only a very short while in which to have his lunch. The performance of ***Namaaz*** for him becomes a ***Jihaad***. Therefore there is the reward of ***Jihaad*** in ***Namaaz*** as well.

All the above aspects are a combination of all the ***Ibaadat*** (form of prayers) of a ***Mu'min*** (believer) found in two ***Rakaats*** of ***Namaaz***, and the rewards he derives from these ***Ibaadat*** are also derived when performing ***Namaaz***.

CONDITIONS FOR REAPING THESE REWARDS

There does however exist a condition to reap all these rewards. The condition is that the ***Namaaz*** should be performed with the concentration of performing ***Namaaz*** for the pleasure of Allah, and having the presence of Allah in the heart. It should not merely be an outward ***Namaaz***, as the ***Namaaz*** wherein there is no thought of Allah (سبحانہٗ وتعالیٰ) is the ***Namaaz*** of a ***Munaafiq*** (hypocrite). This is what the essence of this whole lesson is. To acquire concentration in ***Namaaz***. Allah (سبحانہٗ وتعالیٰ) says:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ۝ اَلَّذِيْنَ
هُمْ فِيْ صَلَاتِهِمْ خَاشِعُوْنَ۝

QAD AFLAHAL MU'MINOON ALLAZEENA HUM FI SALAATIHIM KHAASHIOON

"They, those believers have attained success, those who perform their Salaah with concentration."

The condition is ***Khushoo*** (concentration). Without this the ***Namaaz*** is not full. If this concentration is not there, then depending on the quality of the ***Namaaz***, a person gets that portion to which his concentration held in the ***Namaaz***. For example fifty percent, thirty three percent, twenty five percent, ten percent, or up to a fraction. Some ***Namaazes*** don't even rise above the ***Musalli's*** (one who performs ***Namaaz***) head in terms of it being accepted. They are even thrown back to the ***Musalli*** like a filthy rag. May Allah (سبحانہٗ وتعالیٰ) save us from such ***Namaazes***.

All this is dependant on the quality of the ***Wudhu*** made, and the concentration one has in ***Namaaz*** etc. It is for this reason that a person should spend so much time in every part of ***Namaaz***, (***Qiyaam, Ruku, Sajda,***) that he should, at least for one second, have ***Huzoori*** (the thought) of Allah (سبحانہٗ وتعالیٰ). This ***Huzoori*** can be brought about in various ways.

One of these ways is that a person should contemplate while in every act of his in ***Namaaz***. He should realise, for example, that he is in ***Ruku***, and that he is in the presence of Allah, and that he is making ***Ruku*** for Allah (سبحانہٗ وتعالیٰ), and he understands that Allah (سبحانہٗ وتعالیٰ) attention is towards him. When one realises that Allah (سبحانہٗ وتعالیٰ)'s attention is towards one, one can imagine what value there would be in this ***Namaaz***. When a person turns towards Allah, Allah turns towards him. A poet says,

جلوہ دکھلایئے پھر پردہ کیجئے
پرورش پاتے ہیں رنگ رنگ میں مذاقِ عارفی

Jalwa dikhlaaye phir pardah kijiye.
Parwarish paate he rang rang me mazaaq-e-aarifi.

پردے اُٹھے ہوئے بھی ہیں اِدھر اُن کی نظر بھی ہے
بڑھ کے مقدر آزما سر بھی ہے سنگ در بھی ہے

Parde oothe hoowe bhi he. Idhar oon ki nazar bhi he.
Barh ke muqaddar aazmaa, sar bhi he sange dar bhi he.

MEANING AND COMMENTARY: Show me Your closeness O Allah, show me Your love, Your kindness O Allah, then make ***Purdha*** from me again. The ***Tarbiyat*** (spiritual nurturing) of the ***Aarif*** (one who recognises Allah (سبحانہٗ وتعالیٰ)) is made in a variety of colours, and in different aspects. Sometimes he experiences it in his closeness to Allah, and sometimes this closeness is not there. It is as if Allah (سبحانہٗ وتعالیٰ) has made ***'Purdah'*** from him, therefore the desire for him to get to Allah becomes greater. This absence creates more longing in the heart.

The occasion now comes when the ***'Purdah'*** is lifted. The poet continues, "I am now directly with Allah (سبحانہٗ وتعالیٰ), and Allah, too, is looking towards me. Now the ***'Purdah'*** is removed from the Beloved whom I was longing for. Behold! How fortunate to have been granted the threshold of my Beloved."

Continuing with attaining concentration in ***Namaaz***, another way of acquiring this concentration is through the realisation that one is standing in front of Allah, and one should concentrate and contemplate on whichever ***Surah*** (verse) of the ***Qur'aan Shareef*** is being read. Generally, not all people are ***Aalims*** (theologians), therefore we may not know the meanings of the ***Surahs***, but even this shouldn't prove to be difficult. Unfortunately, most people have certain fixed ***Surahs*** that are read when performing ***Namaaz***. Only those ***Surahs*** come to mind almost in every ***Namaaz*** performed. For example when performing four ***Rakaats*** of ***Namaaz***, the same four ***Surahs*** are always, continually recited. When performing two ***Rakaats*** of ***Namaaz***, two of those four ***Surahs*** are read. It is seldom that other ***Surahs*** are recited. Therefore the meanings of those ***Surahs*** which are recited commonly should at least be learnt, so that concentration, and contemplation on the meaning of what is being recited would be made easy, and this is not difficult to accomplish.

On the other hand, some people may be reciting a variety of ***Surahs***, and not being ***Huffaaz***, how many more ***Surahs*** could one know off by heart? To learn the meanings of a few ***Surahs*** is not a magnanimous task. As it is, how much of effort is made to learn of things of a mundane (worldly) nature. Why is it that we cannot learn the meanings of a few ***Surahs***? To learn the meaning of ***Tashahud*** (***Attahiyaat***), ***Durood Shareef***, ***Thana***, etc. cannot be difficult, and reading verses, while knowing what is being read adds great value to ***Namaaz***.

In fact most people are performing ***Namaaz*** for a great number of years, many perform these ***Namaazes*** five times a day. Even without being told, the thought should occur, that at least the meanings of ***Tashahud, Thana, Durood Shareef, Duaa-e-Qunoot*** should be known, so that when these ***Duaas*** are read, the reciter would know the meaning of what is being recited. Also

when one becomes more ***Deeni*** conscious, and one realises that Allah's ***Kalaam*** is being recited, and that ***Namaaz*** is a dialogue with Allah (سبحانہ وتعالیٰ), it should automatically dawn on one that the meanings of all that is being recited be known. However, if a person doesn't even do this, he should then at least contemplate that he is reciting the ***Kalaam*** of Allah. Even this contemplation would be sufficient. He should contemplate that he is reciting for example, ***Surah Takaathur***. It is Allah's ***Kalaam***. He does not know the meaning, but important is the fact that this is Allah's ***Kalaam***.

However, despite the above suggestion, it is still advised that the meanings of ***Duaas*** and ***Surahs*** should be learnt, as this renders great value to the ***Namaaz***.

Another aspect regarding concentration is the showing of emotion when reciting ***Namaaz***. For example when a ***Surah***, that has got to do with punishment, and warnings from Allah Ta'aala is recited, then the fear in the heart should be portrayed with emotion, over what Allah (سبحانہ وتعالیٰ) has revealed.

اَلْقَارِعَةُ ۙ مَاالْقَارِعَةُ ۚ

AL QAARIATU MAL QAARIA.

"When the occurrence will occur (Qiyaamat)."

Referring to what is going to happen on the Day of ***Qiyaamah***. The fear of what is going to happen should captivate us.

فَسَبِّحْ بِحَمْدِ رَبِّك

FASABBIH BI HAMDI RABBIK.

"Praise Allah Ta'aala."

Now happiness should be felt in the heart. The condition of the heart should reflect the subject of what is being read. If one reads a novel, one's ***Tabiyat*** (emotions) change according to

the subject which is scribed. If for example, a gruesome murder is written of at that point, then the heart experiences that condition. If things of this nature have an effect on us, then shouldn't Allah's ***Kalaam*** have a greater effect? The warnings of ***Jahannam*** (Hell), the warnings of the ***Azaab*** (punishment) of the ***Qabr*** (grave), the happiness and the good tidings of ***Jannat*** (Paradise), when recited, all should have an effect on us.

Therefore, as read before, we should first connect our hearts with Allah, then the whole ***Namaaz*** will have it's full effect. Also, when reciting portions of ***Surahs***, where Allah (سبحانہٗ وتعالیٰ) speaks of ***Jannat***, then ***Duaa*** (supplication) should be made in the heart requesting, "O Allah, grant me this ***Jannat***." When the qualities of good people are mentioned, ***Duaa*** in the heart should be made, "O Allah grant me these good qualities." Similarly, when the bad qualities of evil people are mentioned, ***Duaa*** in the heart should be made, "O Allah protect me from these evil qualities."

There are other aspects which also pertain to performing ***Namaaz*** with feeling, concentration, and contemplation, but the author of **ANWAAR-US-SALAAH**, ***Hazrat Moulana Ahmad Shah Shaheed Saheb*** (رحمۃ اللہ علیہ), mentions that these aspects are experienced by the special people, and they do not pertain to the ordinary person.

Huzoori (the presence of Allah), cannot be acquired without the heart having taken effect (being present), and the heart cannot take effect until a person does not consciously think of the meaning of what is being recited. However, it is re-iterated that if the meaning of what is recited is not known, then it must be constantly borne in mind that what is being recited is Allah's ***Kalaam***. This also is a great thought. The translation of the ***Quraan Shareef*** is readily available in many languages. One can learn the meanings of the ***Surahs*** from these translated versions of the ***Quraan Shareef***, but it would be better still, if

the meanings are learnt from an ***Aalim***. We should not read our own, meaning into what has been translated. Merely looking into the translation could cause one to read one's own meaning into what is recited. However, with the help of an ***Aalim***, the proper explanation of the meaning of what is being read will be explained.

People who are "poor" (religiously), that is, those who have absolutely no idea what they are reading in ***Namaaz***, and they have no interest of knowing what is being read, can also find the sweetness of ***Namaaz*** with the concentration of the heart. This can be attained by contemplating that they are reading Allah's ***Kalaam*** while performing ***Namaaz***. Therefore, the road towards performing an enjoyable, sweet, concentration-filled ***Namaaz*** is open to all. However, we should strive to make our ***Namaazes*** more valuable by learning the meanings of verses read in ***Namaaz***. If one knows the meaning of what is read, then one will also know the message of Allah (سبحانہٗ وتعالیٰ). Knowledge of things like what causes harm to one's ***Imaam*** will be known. An ignorant person might think that he is doing some great ***Ibaadat***, while performing a ***Haraam*** (forbidden) act. As the example given by ***Hazrat Moulana Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم). ***Hazrat*** explains that many people think that by greeting ***Na-Mehram*** women in the workplace, or in banks etc. is the portrayal of good ***Akhlaaq*** (character). However, this is a misconception, as this act is ***Haraam***, and, they are in this way getting further away from Allah (سبحانہٗ وتعالیٰ). It is because they don't know, they are ignorant of the fact that their actions are contrary to the command of Allah, yet they think that their actions are in line with the portrayal of good Islamic ***Akhlaaq***.

We should also be aware of the promise we made to Allah Ta'aala, when Allah (سبحانہٗ وتعالیٰ) asked,

اَلَسْتُ بِرَبِّكُمْ **ALASTU BI RABBIKUM** *"Am I not your Rabb?"*

and we all replied,

بَلٰى BALAA *"Undoubtedly O Allah! You are our Rabb!"*

Therefore while performing ***Namaaz***, we should be aware of this promise that we made to Allah (سبحانہ وتعالیٰ). On this point, ***Hafiz Abdur Rahmaan Saheb*** (رحمۃ اللہ علیہ) of Lenasia, advised that before a person begins with ***Namaaz***, he should contemplate that he is in the state of ***Imaan***, and he is performing his ***Namaaz*** in this state, and that Allah (سبحانہ وتعالیٰ), has commanded that he performs ***Namaaz***, and he is fulfilling this duty. The value of this ***Namaaz*** performed with this contemplation will be much, much greater, than one made without this thought in mind.

It is proper for every person whose desire is for ***Imaan***. to realise the reality of ***Namaaz*** in the way that Allah (سبحانہ وتعالیٰ) has created Insaan (human beings) the best of all His creation-***Ashraful Makhlooqaat***-and He has given us His open, unconditional permission to meet Him five times daily. Also Allah has not made us dependant in the way of submitting an application to have the honour of having an audience with Him in His house. One does not need the permission from the ***Mutawallis*** (trustees), or anybody, for that matter, to enter a ***Masjid***.

It should be understood , that to deprive oneself of this ***Ne'mat*** (bounty) of Allah (سبحانہ وتعالیٰ), (***Namaaz***), is depriving oneself of great goodness. Then to challenge the warning of Allah (سبحانہ وتعالیٰ) by not performing ***Namaaz*** is a sign of great naivete. Such a person is very unappreciative. It is like doing a great favour for a person, and the person doesn't even offer a 'thank you' in return. This portrays a person's ***Akhlaaq*** (character).

In this way, now, we can imagine the greatness of ***Namaaz***, and what a great gift Allah (سبحانہ وتعالیٰ) has blessed us with by presenting us with this bounty. Taking cognisance of this, we should behave, and show respect to the house of Allah, as one tends to show respect to people according to their status in

society, or the position they hold, be it religious, political, or financial. Allah (سبحانہٗ وتعالیٰ) is the Supreme Being, and appropriate respect and etiquette should be shown when attending His house. These aspects are discussed below:

TAHAARAT

Firstly, we should see to our ***Tahaarat, Paaki*** (cleanliness). ***Wudhu*** should be made properly, and if one is in need of a bath (***ghusl***), this should be done with due care. If we were to have an audience with a king, or the state president, we would have a bath before even preparing to dress. When dressing, we would stress that there shouldn't be even one crease in the clothes we plan to wear. The clothes should match too. We would go to lengths to look as presentable as possible to be in audience with someone who holds a mere worldly position. When we perform our ***Namaaz***, we are afforded an audience with the Creator of those who hold these positions. The Creator of the universe, Allah (سبحانہٗ وتعالیٰ), How much more attention to detail must be given to the performance of ***Namaaz***? Our ***Namaaz*** also should be of that calibre.

FIRSTLY

The importance of ***Namaaz***, which is the subject of this ***Kitaab*** should be read over continually, and should be discussed regularly. The reason for this is because the importance of ***Namaaz*** should be instilled in a person, and this is how a person will realize the value of ***Namaaz***. Whatever is read in this ***Kitaab***, should make us realise the importance and value of ***Namaaz***. However, as time passes we slowly tend to forget the value and importance of ***Namaaz*** as we get involved in our worldly activities, and the attraction of these activities overpower us. We forget the essence of the performance of ***Salaah***. This is why we should continually read this ***Kitaab***. It is also prescribed, that the reading of ***Fazaaile Namaaz***, which is a supplement of ***Fazaaile-A'amaal***, be read, and listened to repeatedly, for the benefit of perfecting our ***Namaaz***.

SECONDLY

We should then meditate, ponder with introspection, that ***Namaaz*** is a great bounty of Allah upon us. It is in no way as we may misunderstand-a duty, or a burden. On the contrary, it is a great bounty from Allah. We should, in fact, make ***Shukr*** (give thanks) to Allah for bestowing us with this great form of ***Ibaadat*** (prayer). The ***Shukr*** we should make is that Allah, in His Grace and Mercy has firstly made us ***Ashraful Makhluqaat*** (the best of creations), then Allah has made us ***Khaleefatullah Fil Ard*** (viceregents/deputies of Allah on earth), each person is the ***Khaleefa*** (deputy) of Allah on this earth. Then Allah has bestowed us the opportunity of making ourselves present to Him, in His court five times daily, in order for us to present our needs to Him. Allah has stressed the performance of ***Namaaz*** so greatly, that He made ***Namaaz Fard*** (compulsory).

Namaaz is the key to the treasures of Allah (سبحانہٗ وتعالیٰ). This is why Allah (سبحانہٗ وتعالیٰ) has stressed so greatly for us to go to His Court, and, to ask of, and take from Him. This is why Allah calls us to His Court. The ***Fard Namaazes*** have fixed times, but ***Nafil*** (supplementary) ***Namaazes*** can be performed at any time, whenever a need occurs. Allah (سبحانہٗ وتعالیٰ)'s doors are open to us. For this, Allah (سبحانہٗ وتعالیٰ) has given us ***Izne Aam*** (general permission). This is evident from the fact that we do not need to beg, or ask the permission of anyone to enter a ***Masjid*** during, or outside the ***Fard*** times. There is no existence of exclusivity, which would allow only people with certain attributes or qualities to enter a ***Masjid***. Allah has kept His doors open to all whenever, or wherever we want to present to Him our needs. ***Namaaz*** is not only restricted to ***Fard*** to be performed any where, to make ones ***Ta'aaluq*** (contact) with Allah. When a need arises at anytime, anywhere, we should perform two ***Rakaats*** of ***Namaaz***. Whether we are in an airport, office or jungle, whenever the need arises we can make contact with Allah (سبحانہٗ وتعالیٰ). Allah (سبحانہٗ وتعالیٰ) has given us open ***Ijaazat*** (permission) to present ourselves to Him.

Insaan (humans beings) tends to be unmindful of ***Namaaz*** in many ways for example, ***Insaan***, being ***Insaan***, and due to various reasons like, for example, the natural laziness of a person, or tiredness, or because he just doesn't want to perform ***Namaaz***. Also due to his ignorance of the importance of ***Namaaz***, or because of his ***Khahishaate Nafsaani*** (natural desires). For example he is in the company of family and friends, and he finds it hard to leave the company to go for ***Namaaz***. In order to save us from the hindrances that keep us a away from ***Namaaz***, Allah (سبحانہٗ وتعالیٰ) has sounded warnings, so that we can be saved of our own weaknesses which keep us away from ***Namaaz***. Therefore Allah has put forth an ***Azaab*** (punishment), which, in fact is not ***Azaab***, but it is a kindness of Allah (سبحانہٗ وتعالیٰ), which is in place to save us from our own weaknesses. If these severe warnings were not sounded, then the smallest excuse would prevent us from performing ***Namaaz.*** We learn from the ***Ahaadith*** and other ***Kitaabs***, of the severe punishments which are mentioned for neglecting ***Namaaz***. We should therefore make it our nature to perform ***Namaaz***.

As explained above, Allah's warnings of punishment is also the kindness of Allah Ta'aala. A good analogy of this is when a father wants to distribute the wealth of his estate among his children while he is alive, and he notifies all his children that their presence will be required, and if they do not present themselves, he will be extremely upset, and he would deprive them of their inheritance. The reason for him becoming upset, is because he wants to personally present to each of the inheritors their share portion. It would upset him greatly if any of his children wouldn't come to receive their portion of the share, as it would give him great pleasure in presenting to them, with his own hands their shares.

Similarly, ***Namaaz*** is so good for us, Allah didn't want us to be deprived of His bounty, and therefore Allah has sounded these warnings. The virtues of ***Namaaz*** are so great, that this, should be an attraction enough for us. However, laziness and other

petty circumstances still overtake us. It is because of this, Allah (سبحانہ وتعالیٰ) has put out these warnings so that His ***Banda*** (servant) would not loose out in any way whatsoever.

We should now understand for ourselves what a great ***Ne'mat*** (bounty) ***Namaaz*** is, and it has been presented to us by our ***Mehboobe Haqeeqi*** (True Beloved), Allah (سبحانہ وتعالیٰ). The lover of this ***Dunya*** (world), is such that he would sacrifice everything for his beloved, but should the beloved commit one act which would upset the lover, then all the love and sacrifice comes to nought. Years of friendship, love, marriage, are suddenly destroyed, because an act couldn't be fathomed or tolerated by the lover, and this makes the love bitter. With Allah, there is no possibility of such a relationship. We cannot **WANA OOZU BILLAH** say that Allah has done something to hurt us. There cannot be such a possibility. With Allah, our love can be completely open. We need not fear anything. We tend to think that if too much love is shown to a person, advantage will be taken. With Allah, there is absolutely no possibility of this happening. Allah is ***Mehboobe Haqeeqi***.

Allah is so kind! How could a person deprive himself of the ***Ihsaan*** (kindness) of Allah (سبحانہ وتعالیٰ)? Allah is our ***Khaaliq*** (Creator), and everything is in Allah's hands, and after being the Creator, Allah hasn't withdrawn, or left His creation to fend for themselves, He is also the ***Malik*** (Owner). Allah has created this ***Dunya***. Allah is maintaining and sustaining this ***Dunya***. Allah has created us, and Allah is sustaining us. We have no other Guardian who would look after our affairs of ***Dunya*** and ***Aakhirat*** (hereafter), except Allah. So how could we upset such a great Being, by not performing our ***Namaaz***, and ***Namaaz*** is the means by which He wants to give to us in abundance. As we have read, ***Namaaz*** is a combination of all other forms of ***Ibaadat***. Therefore, if we distance ourselves from ***Namaaz***, we would cause ourselves great deprivation, and we would be upsetting Allah at the same time.

THIRDLY

Feeling the presence of Allah in ***Namaaz***. As read previously, we should, in every act of ***Namaaz***, i.e, ***Qiyaam, Ruku, Sajda, Qa'ada,*** for at least a short while, bring the realisation of being in front of Allah to mind, the fact that Allah is watching, or even the thought that this ***Ruku*** is ***Fard*** for me to perform, I am performing it for my Allah. In the explanation, and clarification of ***Huzoori*** (feeling of presence of Allah), ***Hazrat Sayyed Ahmad Shaheed Saheb*** (رحمۃ اللہ علیہ) has explained, we should make ourselves aware that Allah is here, and I am making my ***Namaaz*** for Allah. I am standing in ***Qiyaam*** for Allah, I am in ***Ruku*** for Allah, I am doing my ***Sajda***, my ***Qa'ada*** for Allah. Allah is watching me. I am making ***Sajda***.

A good analogy of this is that when an employee knows his employer is not on the premises. The quality of his work will not be comparatively to the standard of the quality to that of which when his employer is present. Therefore, if a person knows that Allah is watching him, all his actions will be of a better quality. Likewise, the ***Qiyaam, Ruku, Qa'ada,*** together with all the other acts of ***Namaaz***, will be of a superior quality. An effort should be made to learn, and understand what is read in our ***Namaaz***.

If we understand what is being recited, then the ***Aayaat*** (verses) of death, the ***Qabar*** (grave), of Allah's anger and wrath, would make us fearful, and we would, in our hearts seek refuge from Allah. These expressions should not be expressed verbally, but we should supplicate and ponder in our hearts for Allah's mercy from the above punishments.

In the ***Aayaat*** where Allah's ***Rahmat*** (mercy), the ***Ne'mats*** of ***Jannat***, the kindness of Allah, the forgiveness of Allah, are expressed, we should become happy, and we should supplicate in our hearts for Allah's kindness, for ***Jannat***, for the forgiveness of Allah, for Allah's compassion. ***Aayaat*** such as those quoted

below should be recited in ***Nafil Namaazes*** to create and establish the above explained conditions of the heart.

﴿ اِنَّ رَحْمَةَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ﴾

INNA RAHMATALLAAHI QAREEBUM MINANAL MUHSINEEN.

"The Rahmat (mercy) of Allah is very close to those people who have got Ihsaan (kindness).
and

﴿ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ﴾

INALLAHA YAGHFIRUZ DHUNOOBA JAMEEA

Allah forgives all Gunahs (sins)."

Then when we recite the ***Aayaat*** in our ***Faraaid*** and our ***Sunnan Namaazes***, the full condition will be attained. The ***Namaaz*** then, becomes extremely valuable. Our aim should be to attain "full marks" for our ***Namaazes***, as the value of our ***Namaazes*** vary, and sometimes the quality of our ***Namaazes*** are so poor that they get thrown back to us, and they are not accepted at all.

FOURTHLY

After understanding how this great ***Namaaz*** is, as read in preceding pages, the ***Aadaab*** (etiquettes) of ***Namaaz*** should be fulfilled with the understanding that the true King is only Allah (سبحانہٗ وتعالیٰ). The sole Sovereign of all sovereignty, the King of all kings. The Creator of all kings, the Controller of all the kings, the ruler of all the kings, is only Allah (سبحانہٗ وتعالیٰ).

In this ***Dunya***, when attending the venue, the venue which is attended will determine the code of dress to suit the occasion. Even though our ***Deen*** does not permit certain codes of dress, excuses are made that due to it being work related, the dress code becomes acceptable to us. The greatness of the job held is of such great importance.

When performing ***Namaaz***, we are in front of Allah, the greatness of Allah has to be in front of us. There are particular etiquettes ascribed to the performance of ***Namaaz***. They are as follows:

PAAKI

The first is ***Paaki*** (purity). ***Ghusl*** must be performed in the correct way. There should be certainty regarding ***Paaki*** (purity/cleanliness). None of the aspects of ***Tahaarat*** (cleanliness) should be missed even in ignorance. If one were to perform ***Tahajjud Namaaz*** the whole night, but one's ***Wudhu***, or ***Ghusl*** was not in order, then there will be no value in the ***Tahajjud Namaaz*** performed. An effort should be made to educate ourselves with ***Deeni Taaleem*** (Islamic education) so that we do not fall foul to transgressions due to ignorance. We should not be unmindful of acquiring Ilm (knowledge). The prescribed reading matter for this is ***Kitaab-ut-Tahaarat***. The ***Masaa'il*** pertaining to ***Namaaz*** and ***Wudhu*** should be learned.

The ***Faraaid of Namaaz***, and of ***Wudhu*** should also be learned. If these aspects are known, then when the occasion would occur when we cannot make the full ***Wudhu***, if for instance, water is limited, or time is short, ***Wudhu*** could be made by completing the four ***Fard*** aspects of ***Wudhu***. Similarly, if the same occurs with ***Namaaz***, one can complete one's ***Namaaz*** by just perfroming the ***Fard*** aspects. Therefore it is absolutely essentail to be familiar with the ***Masaa'il*** pertaining to all aspects (***Mustahabbaat, Sunnan, Faraaid, Waajibaat*** etc.), of both ***Wudhu*** and ***Namaaz***.

CONCENTRATION

Great ***Auliya*** have expressed the importance of concentration and devotion in ***Namaaz***. However, our minds don't go to these matters. What we imagine to be concentration and devotion is not really, what it is supposed to be. Consequently, it is observed, that ***Mujaddid Alfi Thaani, Sheikh Hazrat Ahmad Sirhindi*** (رحمۃ اللہ علیہ), who was a very great ***Aalim***, wrote to his

very special ***Kaleefa***, ***Hazrat Meer Muhibullah*** regarding concentration in ***Namaaz***. Before the letter is discussed, a brief introduction to the personage of ***Mujaddid Alfi Thaani, Sheikh Hazrat Ahmad Sirhindi*** (رحمۃ اللہ علیہ), is scripted below:

Sheikh Ahmad Sirhindi (رحمۃ اللہ علیہ) took up a great battle against ***Akbar Badsha. Akbar Badsha's*** ambition was to take all the different religions, and amalgamate them. People had mixed ***Deen*** with falsehood, and ***Bidaat*** (innovations), and in this 'melting pot' of truth, falsehood, innovations, etc. the truth wasn't understood from falsehood and innovation. However, ***Hazrat Ahmad Sirhindi*** established the true ***Deen*** at the time when ***Deen*** itself was not understood, and he separated the true ***Deen*** from all fallacy and innovations.

So he writes to his very special ***Khaleefa, Hazrat Meer Muhibbullah***, "... you should know, may Allah guide you to the straight path. For ***Namaaz*** to be perfect, and the completion of ***Namaaz***, according to this ***Faqeer***, you should fulfill the ***Faraaiz***, and ***Waajibaat***, and ***Sunnan***, and the ***Mustahabbaat***." This is written in all the ***Kitaabs*** of ***Fiqah***, and practising on this ***Fiqah*** is ***Tasawwuf***.

Besides the above four aspects, that is the ***Faraaid, Waajibaat, Sunnan,*** and ***Mustahabbaat***, there is nothing else that holds any share in the completion and perfection of ***Namaaz***. Concentration and devotion is part of these four aspects. One should meditate, "Allah has made ***Namaaz Fard***, I am fulfilling my ***Namaaz***, and this is being fulfilled in my ***Namaaz***." It is ***Fard*** for me to stand in ***Namaaz*** I am standing in front of Allah. It is ***Fard*** for me to stand in ***Ruku***, I am making ***Ruku***. It is ***Waajib*** for me to read ***Attahiyaat***, I am reading ***Attahiyaat***. It is ***Sunnat*** for me to recite;

﴿ سُبْحَانَ رَبِّيَ الْعَظِيْم ﴾

SUBHAANA RABBIAL AZEEM

thrice, I am doing the same. It is ***Mustahab*** for me to recite between the ***Sajdaahs***,

اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ
وَعَافِنِیْ وَاهْدِنِیْ وَارْزُقْنِیْ

ALLAHUMMAGH FIRLI WAR HAMNI
WA'AAFINI WAHDINI WARZOOQNI

I have recited this. "This is complete devotion. It is not a difficult task to make our ***Namaazes*** concentration and devotion filled. It is as simple as this.

Further in the letter, ***Mujaddid Alif Thaani*** (رحمۃ اللہ علیہ) writes in direct transcript,

لَاصَلٰوةَ اِلَّا بِحُضُوْرِ الْقَلْبِ

LA SALAATA ILLA BI HUZOORIL QALB

"There is no reality in Namaaz without the heart being present (concentration)."

Mujaddid Alfi Thaani (رحمۃ اللہ علیہ) writes that this presence of heart is the practice of the above mentioned four aspects when performing ***Namaaz***. The fulfilment of these aspects, and the consciousness that they are being fulfilled, and the fact that Allah is watching, is what is meant by ***"Huzoori Qalb"***, (the heart being present). ***Namaazes*** should be performed by fulfilling these duties, and knowing that they are being fulfilled properly, and that there is no shortfall in action, or concentration. ***Mujaddid Alfi Thaani*** (رحمۃ اللہ علیہ) says that according to him, there is no other concentration and devotion in ***Namaaz*** besides this.

These are the four aspects that need attention. This is what our ***Akaabireen*** have expressed as being concentration and devotion. This is contrary to some of our interpretations of what concentration is. Concentration is interpreted by most as seeing dreams, colours, ***Karaamaat*** etc. These are not regarded

as concentration or part of devotion. The reality of ***Deen*** should be brought into our lives. Some think that ***Taweezaat*** is part of ***Tasawwuf***. It has no share whatsoever in ***Deen***. ***Moulana Thaanwi*** (رحمۃاللہ علیہ) has written that ***Taweezaat*** is purely a ***Dunya*** matter. He says it has nothing to do with ***Deen*** whatsoever. In addition, he stated that in totality, it is the thought of a person that has an effect in terms of cure.

Fulfilling these four aspects, brings about the perfection in ***Namaaz***. People who try to acquire the perfection of ***Namaaz*** by means which make the ***Namaaz*** perfect, are seeking ***Namaaz*** through a media which is not part of ***Namaaz***. Some people wish to acquire ***Mahwiyat*** (total absorption) in ***Namaaz***. with no thought of anything at all. Sometimes in an effort to acquire this, they forget the number of ***Rakaats*** performed. They are so absorbed in ***Namaaz*** that they become unaware of the number of ***Sajda*** performed. This is not ***Namaaz***. This is not what is required. What is required is fulfilment of what Allah has made ***Fard***. This is so easy. Why make it difficult for ourselves? We are searching for that level which is not required of us, and which is not possible. It is like, for example, Allah says in the ***Qur'aan Shareef***, some Christians resort to ***Rahbaaniyat*** (monastacsm), where monks and nuns do not get married. Allah says We didn't make that Fard on them. Then, some cannot fulfill the rights of their pledge. This in turn leads to so many evils taking place. A person who lives an unnatural life is prone to great evil. Therefore we should just do what is required of us, and not resort to trying the impossible.

On the other hand, the reality of ***Namaaz*** cannot be fulfilled with a heart which is preoccupied with something else. The concentration of the heart is not possible without the ***Zikr*** of the heart. As was explained in the beginning, taking ***Bay'at*** at the hands of a ***Sheikh***, and by making the prescribed ***Zikr*** of the ***Sheikh***, and after doing the basic requirements, the heart will attain the condition where the attention and concentration will

come with ease, and when these lessons are practised upon, the perfection of ***Namaaz*** will be attained, INSHA-ALLAH. A perfect ***Namaaz*** is not attainable without ***Zikr***. The initial necessity is to prepare the heart, take ***Bay'at***, make ***Zikr***, ***Shaghal***, and continually practice on these aspects, then ***Namaaz*** will come in it's proper form.

Another basic principle is that the external effect has an impact on the internal values held, and vice versa. What is meant by this? This is best explained in the following example of when the magicians during the time of ***Hazrat Moosa*** (عَلَيْهِ السَّلَام), came to challenge him. They dressed like ***Hazrat Moosa*** (عَلَيْهِ السَّلَام), in a bid to mock at him. Their outward appearance was the same as ***Hazrat Moosa*** (عَلَيْهِ السَّلَام). Though this was done in mockery of ***Hazrat Moosa*** (عَلَيْهِ السَّلَام), Allah loved this outer appearance of their's so much, that He corrected their inside beliefs. This is what is meant by the external effect having an impact on the internal. Similarly, when the inside is corrected it impacts on one's outer appearance.

When the way of dressing is corrected, the trouser will be worn above the ankle, the beard will be in accordance with ***Shar'i*** requirements. These two aspects impact on each other. ***Khushoo*** in his heart is attained by making ***Zikr*** and ***Shagl***. Also by making a little bit of effort with regard to these four aspects discussed above, the inner condition will increase towards the better.

FOCUSSING THE EYES IN NAMAAZ

In ***Namaaz***, when in ***Qiyyaam*** (the standing position) the eyes should be focussed to the point where the head will touch the ground when making ***Sajda***. This is compulsory, and this is what must be known. Being absorbed in ***Namaaz*** is not a requirement. It is important, though to know where the eyes should be focussed during the various postures of ***Namaaz***. When making ***Ruku***, the eyes should be focussed to the feet. When making ***Sajda***, the eyes should be focussed to

the tip of the nose. One should not look around while in ***Namaaz***. When the eyes are correctly focussed in ***Namaaz***, the mind won't drift easily. Therefore, by doing only that which is required, ***Namaazes*** will automatically be perfected.

All these aspects were taught to us by **Nabi-e-Kareem** (ﷺ), but the tendency is to leave what was taught, and pursue that which is not required. Then when perfection in ***Namaaz*** is not achieved, the thought occurs that it is impossible to perform a perfect ***Namaaz***. When the eyes are in place, then concentration is in place. This ***Amal*** (practise) is ***Mustahab*** (preferred), yet the practise of this ***Mustahab*** act assures concentration in ***Namaaz***, and the control of the eyes when not in ***Namaaz***. If a ***Mustahab*** act is so influential, one can imagine the quality of one's ***Namaaz*** when the ***Sunnan***, ***Waajibaat***, and ***Faraaid*** acts will follow suit. If these aspects, which lead to the perfection of ***Namaaz*** are not adhered to, then let alone the perfection of the ***Namaaz***, in some cases the ***Namaaz*** is considered not made at all. Sometimes, it is left incomplete, and this is called ***Salaate Munaafiq*** (the ***Namaaz*** of a hypocrite). There are warnings sounded for the performance of such ***Namaazes***. ***Namaaz*** is to be performed for ***Thawaab***, but for some, Allah Ta'aala says,

﴿ فَوَيْلٌ لِّلْمُصَلِّيْنَ ﴾

FA WAILUL LIL MUSALLEEN

"For some Musalleen (those who perform Namaaz), there is disgust."

The value of ***Jahannam*** is for those ***Musallees***, because of the type of ***Namaaz*** they present. The ***Namaaz*** which is performed unmindfully and without concentration, curses it's performer, saying, "As you have destroyed me, may Allah destroy you." ***Namaaz*** takes on a form. If a performer spoils a ***Namaaz***, the ***Namaaz*** makes ***Baduaa*** (curses) him, and like a dirty rag, ***Namaazes*** of this nature are taken and thrown back onto his face.

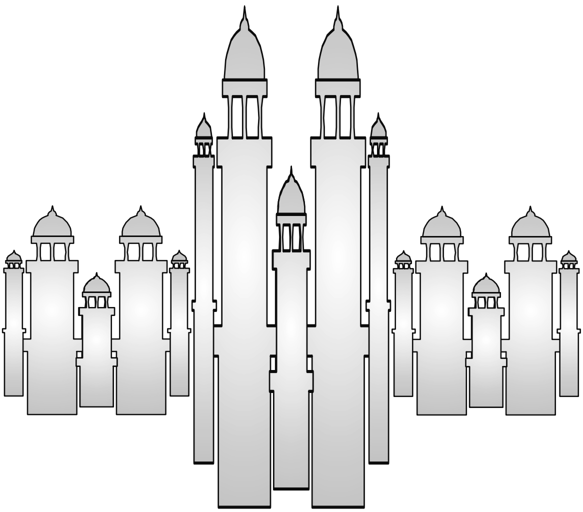
There is no substitute for ***Namaaz*** in any way whatsoever. ***Namaaz*** is a command that Allah gave to **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), and which **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) taught us. When we perform ***Namaaz*** in this way, we are obeying the teachings of **NABI-E-KAREEM** (صلی اللہ علیہ وسلم). **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) said,

صَلُّوْا كَمَا رَأَيْتُمُوْنِيْ اُصَلِّيْ

SALLOO KAMA RA' AYTUMUNI OOSALLI

"Perform your Namaaz as you saw me performing my Namaaz."

Hazrat Moulana Abdul Hamid Saheb (دامت برکاتہم), expressed, that in his opinion, we should never be unmindful of ***Masaa'il***. We should acquire knowledge with regard to the rules pertaining to the pre-requisites of, and the performance of ***Namaaz***.



LESSON TWO

FACING THE KAABA

When preparing for ***Namaaz***, we should stand facing towards the ***Qibla*** (the ***Kaaba***).

THE BENEFITS, AND WISDOM OF FACING THE KAABA

The ***Kaaba*** is the 'navel' of the earth. It is situated in the dead centre of the earth. The earth has been spread out from this centre point, in all directions. It is narrated in the ***Hadith***, that the entire earth was covered by water, and where the ***Kaaba*** is, a bubble appeared. The earth, was then spread from there. Analysing this, one sees that ***Insaan*** has been created from sand both, directly, and indirectly. The indirect observation of this is that man was created from sand. Allah Ta'aala created ***Hazrat Adam*** (عليه السلام)'s form from sand, and we are all the children of ***Hazrat Adam*** (عليه السلام). The direct observation is that all of us are born from the fluids of our parents. These fluids are generated from the blood in the body. The blood, in turn, is formed through nourishment, and nurishment is obtained from the food we eat. All the food we eat is obtained from the earth. In this way, our origion is the earth (sand).

Therefore, when standing, facing the ***Kaaba*** for the performance of ***Namaaz***, we are facing the original spot, which consists of our original composition (earth). When we focus our attention to the ***Kaaba***, we face towards the spot which first bore earth, from which our outward body was formed. Similarly, our inside (our souls) should be focussed to the Creator, who gave life to our moulded outward forms, by presenting us with our souls. Concentration in ***Namaaz*** comes automatically from this rationale.

TIMES FOR NAMAAZ

It must be borne in mind that the times set out for the five ***Namaazes*** are fixed by Allah (سبحانہٗ وتعالیٰ), for the presence of His creation. A manner by which this could be better understood is scripted in the following example. Each person sets a time for recreation errands, chores, duties and responsibilities. In current times, people show reluctance in allocating time for others. Parents seldom allocate time to spend with their children, or the family in general. A ***Sheikh*** won't also allocate five specific periods in a day to meet with his ***Mureeds***. However, our Creator is so generous, He has given us a meeting time five times a day, each day, every day, throughout the year, and throughout our lives to spend with Him.

Allah loves us so much, that He has made this meeting of ours with Him compulsory. Allah (سبحانہٗ وتعالیٰ) also says that we should talk to Him, and tell Him what we want, what our requirments are. Looking at this with present day analogy, it is similar to an employer having a meeting with his employees, requesting them to put their requests forward. One can have a very safe intuition that the said employer wouldn't want to meet with his employees. His philosophy will be that problems will emerge from these meetings. The less meetings of this nature held, the better. However, Allah (سبحانہٗ وتعالیٰ) has made it compulsory for us to put forth our requests five times daily.

DISCUSSION ON NAMAAZ AND THE MEANING OF THE WORDS OF NAMAAZ

When standing for ***Namaaz***, the thought held in mind should be, "I am in a personal and secret audience with Allah, and nobody else knows what is in my heart." This is aptly illustrated in a couplet of ***Hazrat Moulana Jalaaluddeen Rumi*** (رحمۃ اللہ علیہ), which ***Hazrat Moulana Shah Hakeem Akhtar Saheb*** (دامت برکاتہم), quotes very often,

آہ را جز آسماں ہمدم نبود
راز را غیر خدا محرم نبود

AAH RA JUZ AASIMA HAM DAM NA BOOD
RAAZRA GHAIRE KHUDA MEHRAM NA BOOD.

Besides the sky, nobody sees me,
Nobody knows the secret of my heart, except Allah.

This is possible in both individual ***Namaaz***, and in ***Namaaz*** with ***Jamaat***. ***Hazrat Moulana Abdul Hamid Saheb*** (دامت برکاتہم), then explained the possibility of having ***Khalwat*** (privacy) in ***Jalwat*** (in a gathering). The core requisite of ***Tasawwuf*** is ***Khalwat*** (privacy), where meditation, contemplation, introspection takes place. This can be done as explained by luminary spiritual teachers in the caliber of ***Hazrat Sheikh Moulana Muhammad Zakariyya Saheb*** (رحمۃ اللہ علیہ), and ***Hazrat Moulana Shah Hakeem Akhtar Saheb*** (دامت برکاتہم). The means of doing this, is that despite being in a gathering of any number, one should just make ***Muraaqaba***, (introspect), that one is all alone, and be alone in one's thought. Then one can make personal contact with Allah and be all alone with Allah in this frame of mind. This is one method in which to attain the presence of Allah, being anywhere, be it in an office, at home, in an airport, or anywhere at all. With this ***Muraaqaba***, being in constant contact with Allah will **INSHA'ALLAH** be achieved. On this point, there is a narration of a ***Buzrug***, who, at the ***Multazam***, saw a person crying, and pouring his heart out to Allah, making ***Duaa***. Allah Ta'aala had granted the ***Buzrug Kashf*** (Divine inspiration), and he saw that despite having this outward form, and being in this state in front of the ***Multazam*** this person's heart was not in contact with Allah (سبحانہ وتعالیٰ). However, upon leaving the ***Haram Shareef***, and entering the ***bazaars*** of ***Makkah Shareef***, his eyes fell upon a trader, who was busy with numerous transactions simultaneously.

Focussing his eyes on the traders heart with ***Kashf***, the ***Buzrug*** discovered that despite being so busy serving one customer, giving change to another, offering assistance to another, his heart was connected to Allah (سبحانہٗ وتعالیٰ), and not for one moment was he unmindful of Allah (سبحانہٗ وتعالیٰ).

دست بکار...... دل بیار

DAST BAKAAR ---- DIL BA YAAR

The hands are at work, and the heart is with Allah Ta'aala.

This is not impossible, with a little bit of effort in this direction, a person will be engaged in his ***Dunya***, yet he will be with Allah (سبحانہٗ وتعالیٰ).

Therefore, whatever we are going to ask of Allah is held in the heart. It is at this time that Allah throws His treasures open. ***Namaaz*** is the key to the treasures of Allah (سبحانہٗ وتعالیٰ). Allah in His kindness didn't restrict our asking to once, or a few times in a lifetime, Allah has called us five times daily for us to present to Him our needs. This condition, the ability of ***Qasbe Munaajaat*** (speaking secretly) with Allah (سبحانہٗ وتعالیٰ), is possible with a bit of practise.

In reality, if ***Namaazes*** are perfected, then the essence of ***Haj*** will also be realised, as ***Haj*** is normally a once in a lifetime experience for many people. When at ***Haj***, being at Allah's house, events lead to a climax. When ***Arafaat*** is eventually reached, this symbolises "meeting with Allah (سبحانہٗ وتعالیٰ) personally". Up to now, when performing ***Namaaz***, there was a mass of land, mountains, sea, buildings, trees, etc that were between us and the ***Ka'aba Shareef***. When making the ***Niyyat*** (intention) of facing towards the ***Ka'aba Shareef***. Here, the ***Ka'aba Shareef*** is directly infront of us. All the "veils" between us have been removed. The "veils" of the mountains, the distance, and the "veils" of time. Now, if our outlook to, and performance of ***Namaaz*** was correct, being present right infront of the ***Ka'aba***,

and performing ***Namaaz***, will have more value. In this way, ***Haj***, too, will become more valueable.

When performing ***Namaaz***, it should be realized that we are standing in the special court of Allah (سبحانہٗ وتعالیٰ). Assume one has the honour of attaining the acquaintance of a very prominent, much sought out personality, and the time has come to personally meet him. When approaching the general neighbourhood of this person a certain "consciousness" is experienced. A consciousness of expectancy, etiquette, and of the calibre of the personality himself. This gets progressively stronger as the road in which this personality lives is approached, and it gets stronger still, when the door is reached. To explain the consciousness when the door is opened, and the personality is met, would probably be indescribable. Together with this, our respect, thoughts, and dressing will be in accordance to what the protocol demands. Similarly, when performing ***Namaaz***, we are in the presence of Allah (سبحانہٗ وتعالیٰ). Therefore our consciousness, etiquette, respect, beliefs, thoughts and dressing should be of an impeccable quality. Allah is who He is. Allah is not what we make of who Allah is. To know Allah as He is, is the recognition of Allah (سبحانہٗ وتعالیٰ). Therefore, we should be able to recognise Allah. Then with the pure intention, that this ***Namaaz*** is being carried out just to fulfill Allah's command, we should stand infront of this Sovereign Majesty, with the direction towards Him, and with the withdrawal of the attention from all else, we should say ***"Allahu Akbar."*** Having said ***"Allahu Akbar"*** and in the manner that had been described above, makes this ***"Allahu Akbar."*** a sincere one. The other is running from the ***Wuzu Khana*** into the ***Masjid*** to get the ***Jamaat*** at the last minute. there is a world of difference between these two forms of ***Namaaz***. Therefore, an ***Aarif's*** two ***Rakaats*** of ***Namaaz,*** is superior to a lifetime of ***Namaaz*** performed by an ordinary person.

BENEFITS OF PERFORMING NAMAAZ AS DESCRIBED ABOVE

Immediately at the time of commencing the ***Namaaz***, the special favours of Allah are showered upon this ***Banda***. Allah (سبحانہٗ وتعالیٰ), the Great Majestic King, knows the intention of the ***Banda*** who has come to His presence, who has put everything else aside, who has recognised His greatness, and who has made his ***Niyyat*** only for Allah, having come to ask of Him.

The lifting of both the hands for ***Takbeere Tahreema*** is symbolic of giving up both the worlds. A good comparison is that when soldiers are captured in war, and as a gesture of surrender, they raise both their arms in the air. So should we, in totality surrender ourselves to Allah (سبحانہٗ وتعالیٰ). Everything of ***Dunya***, and ***Aakhirat*** is surrendered, with the thought, "O Allah! I am only for You now. There is no-one else, it is only me and its You. You have become mine now, I have become Yours. The 'eyes' from both sides have now met. All worldly things and activities are now given up. Then Allah immediately shows His special favours to the ***Banda***, as he is the guest in Allah's house. Allah is the host. Esteemed hospitality is portrayed for just ordinary people, the hospitality of Allah, not any ordinary ***Insaan*** afforded to us.

ACTIONS IN NAMAAZ

RASULULLAH (صلی اللہ علیہ وسلم) said, "Perform your ***Namaaz*** as you saw me perfrom it."

NIYYAT (INTENTION)

Niyyat should be made in the heart, and not verbally. To make ***Niyyat*** is ***Fard*** (compulsory). However, this should not be made with the tongue, although it is permitted from the tongue of a ***Mubtadi*** (beginner). This method is used in an effort only to train the beginner. ***Niyyat***, though, is from the heart. When a person has learnt to make ***Niyyat***, and continues making it by

tongue, he is performing an act which is ***Bid'at*** (innovation). ***Niyyat*** is an act of the heart, not an expression through the tongue. Making ***Niyyat*** from the heart should be practised upon, as this is what brings about the presence of mind when in ***Salaah***. ***Niyyat***, when made verbally, is normally made without the presence of mind.

TAKBEERE TAHREEMA
(LIFTING THE HANDS TO START NAMAAZ - FOR MEN)

The hands should be lifted with the fingers being in their normal positions. That is, they shouldn't be kept tightly closed nor spread opened. The palms should face towards the ***Qibla***. The thumbs should be in line with the lobes of the ears, though it is better that the thumbs touch the ears. However, lifting the hands at least in line with the ear lobes is necessary. Then say ***Allahu Akbar***, and fasten the hands. ***Takbeere Tahreema***, (saying ***Allahu Akbar***) is also ***Fard***. If ***Takbeere Tahreema*** is not verbalised with the movement of the lips, that is, if ***Allahu Akbar*** is just 'said' in the mind, then ***Namaaz*** has not even begun, despite having gone through all the process and actions of ***Namaaz***, right to the ***Salaam***. The ***Namaaz*** is considered not begun. Due to ignorance, or through habit, many just in the minds "say" ***Allahu Akbar***. This is incorrect. The lifting of hands while saying ***Allahu Akbar*** is not ***Fard***. However, the hands should be lifted, as this is the correct ***Sunnat*** method of making ***Namaaz***. Although the raising of hands is not ***Fard***, the verbalising of ***Allahu Akbar*** is ***Fard.*** The following ***Takbeers,*** i.e. saying ***Allahu Akbar*** whilst going to ***Ruku, Sujood***, etc. are ***Sunnat***. It is re-iterated that the ***Takbeer*** of starting the ***Namaaz*** is ***Fard***. It is essential to verbally say the ***Takbeer Tahreema*** (***Allahu Akbar***).

It is also important to pronounce the word ***Allahu Akbar*** correctly, as is written in the ***Kitaabs*** of ***Fiqha***, that if one says ***Aallahu Akbar***, it alters the meaning to "Is Allah the greatest?"

This is why ***Namaaz*** should be learnt, and this learning is easily acquired by ***Sohbat***. It allows one to learn from those who know. This is what ***Sohbat*** is about. People may be in lots of effort of ***Deen***, some may be engaged in an abundance of ***Ibaadat***, but lack ***Sohbat***. It might be that they don't pronounce **"Allahu Akbar"** correctly. Thus, while doing work of ***Deen*** on one side, and engaging in an abundance of ***Ibaadat*** on the other, their starting point of ***Namaaz*** is incorrect. They may be making ***Tahajjud Namaaz*** throughout their lives. Yet their ***Namaazes*** are not accepted by Allah, because they are not performed correctly. Therefore, ***Sohbat*** and ***Ilm*** are a great necessity, a great virtue, and a great blessing. It is very important that we seek knowledge.

RECITATION OF THANA

When beginning ***Namaaz***, the great Honour, and Majesty of Allah is portrayed in the following recitation.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ

SUBHANA KALLA HUMMA WA BI HAMDIKA WA TABAARAKASMUKA WA TA'AALA JADDUKA WA LAILAAHA GHAIRUK.

سُبْحَانَكَ اللّٰهُمَّ

SUBHANA KALLA HUMMA

"With the purity of Allah."

What is the purity of Allah? Purity is abstaining from the wrong beliefs that people have attached to Allah. Some say that Allah has got a son, some say that Allah has got a wife, some say that Allah has got daughters (***Farishtas***), some say that the various gods they believe in, like idols etc. do the work of Allah. Some think that the giving of children, wealth and so on are by the ***Buzurgs***. Thus, by making ***Tawaaf*** of their ***Qabars***

and asking him for their needs, to be fulfilled. Allah is pure of all this. Allah is the one and only. All the correct ***Aqaa'id*** (beliefs) of Allah are with Him. Allah is pure of all these claims.

سُبْحَانَكَ

SUBHAANAKA

O Allah, you are pure of the wrong things people attribute to You. My ***Aqeeda*** (belief) is with You, as You are. You are the ***Khaaliq*** (Creator). You are ***Rabb*** (Cherisher), You are ***Shaafee*** (Healer). You are ***Raaziq*** (Sustainer). Everything is in Your hands with the correct ***Aqeeda*** (belief). Therefore, effort on ***Aqeeda*** (beliefs) is also absolutely essential.

وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

WA BI HAMDIKA WA TABAARAK ASMUKA

"And with all the praises for You, and great blessings in Your name. Allahs name is blessed."

Therefore, the person who takes Allah's name will become blessed too. The ***Barakat*** of Allah's Name is such, that the entire universe, the rising and setting of the sun, the gusting of the winds, the movement of the water in the sea, the mountains in their majesty, people getting sustenance, and air to breathe, will continue their routines for as long as only one person says "Allah". Allah (سبحانہٗ وتعالٰی) will keep the system of the entire universe in place, for as long as only one person says Allah.

Remember, this believer will only be saying "Allah", he wouldn't be performing ***Namaaz*** or any other ***Ibaadaat***. Such is the greatness of the ***Barakat*** of the name of Allah. All this only from calling Allah. There is no mention of ***Namaaz, Roza, Haj*** or any of the other ***Amals***. Imagine if the whole of the ***Deen*** comes into a person, what to be said of the ***Barakat*** of that person? A person who makes ***Zikr***, and purifies his heart, and his actions, is known to everybody as a ***Buzrug***. Although the ***Barakat*** is Allah's. Allah is ***Ba Barakat***. There is so much

of ***Barakat*** in Allah's name, even a ***Banda*** becomes ***Ba Barakat*** by taking Allah's name. His ***Duaas*** are filled with ***Barakat***. When a child is born, he gets asked to make ***Duaa*** for the child. When a business is opened, he gets called to make ***Duaas*** for ***Barakat***.

مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهُ

MAN KAANA LILLAH KAANALLAAHU LAHU.

"By steadfastly taking the Ba Barakat name of Allah, Insaan too, becomes Ba Barakat."

This indicates that people are now giving evidence that Allah's ***Barakat*** has come into this person.

وَتَعَالٰى جَدُّكَ

WA TA'AALA JADDUKA.

"And very high is Your position."

وَلَآ اِلٰهَ غَيْرُكَ

WA LA ILAAHA GHAIRUK

"And there is nobody else worthy of worship besides You."

This is the crux of the ***Aayat***. ***Hazrat Hakeem Akhtar Saheb*** (دامت برکاتہم), gives an apt ***Aashiqaan*** (sentimental) meaning of LA ILAAHA, which forms the last part of this verese as being, "Who is there for me besides You? Oh Allah, I have no one else besides You."

Therefore, we notice that, when beginning with ***Namaaz***, how much value is added by just saying **"ALLAHU AKBAR"** correctly. When the meaning of ***Thana*** is learned, the value of the ***Namaaz*** increases immensly. Many people just mumble the Arabic verse of ***Thana***. Thana should be recited with pondering over the meaning. Therefore, as advised by ***Hazrat Moulana Abdul Hamid Saheb*** (دامت برکاتہم), ***Halqas*** should be formed at home- Similar to those in ***Jamaat***, where ***Surahs*** are revised- Where family members each get a chance to read the whole ***Namaaz***, because many people tend to forget, and make mistakes when it comes to the performance of ***Namaaz***.

BENEFITS OF RECITING THANA

The recitation of this ***Duaa*** in ***Namaaz*** is ***Sunnat***. This ***Duaa*** portrays the extent of the ***Ta'zeem*** (greatness) and ***Tauheed*** (oneness) of Allah (سبحانہٗ وتعالیٰ). The greatest praise of Allah (سبحانہٗ وتعالیٰ) is **LAILAAHA ILLALLAH**. The great ***Maarifat*** (recognition) of Allah, is to realise Allah is one. The greatest ***Maarifat*** (recognition) of ***Hazrat Moosa*** (علیہ السلام), can be ***Kaleemullah, Hazrat Isa*** (علیہ السلام) can be ***Ruhullah, Hazrat Ibraheem*** (علیہ السلام) can be ***Khaleelullah, Hazrat Aadam*** (علیہ السلام) can be ***Safiullah***, the greatest praise of **NABI** (صلی اللہ علیہ وسلم) is **RASOOLULLAH**. He is the Rasool of Allah. This in turn informs of what the ***Haqeeqat*** (reality) of our ***Deen*** is. Our ***Deen*** is not the ***Mo'jizaa*** of ***Hazrat Aadam*** (علیہ السلام), nor of ***Hazrat Isa*** (علیہ السلام), whose ***Mo'jizaa*** was to give life to the dead. Our way is that of **RASOOLULLAH** (صلی اللہ علیہ وسلم). He has brought that way of life from Allah (سبحانہٗ وتعالیٰ) to us, and our honour, our perfection, our greatness, is reflected how much of that ***Deen*** we bring into our live. That message of how Allah (سبحانہٗ وتعالیٰ) wants us to live is our honour. Our honour lies in the extent to which we have ***Tauheed*** and ***Sunnats*** in our lives, and this is the message of how Allah (سبحانہٗ وتعالیٰ) wants us to live our lives.

Our parents, our lives, everything can be sacrificed for Allah, because Allah (سبحانہٗ وتعالیٰ) Himself has taught us these words by which we could praise and honour Him. If the praises and the honouring of Allah were left to us, we would fail dismally in composing the praises to Him. We cannot even compose one line of poetry, how would we have succeeded? We probably would write volumes of incoherent literature. This would have caused our ***Namaazes*** to be much longer. Yet, after these lengthy ***Namaazes***, the wording would be so incoherent, that there would be no chance of acceptance.

Allah (سبحانہٗ وتعالیٰ) has taught us how to praise Him in short, concise, yet, effective verses. This is the eloquence, the beauty (***Balaaghat***) of the Arabic language. These are great praises of Allah which are contained in this one little phrase.

On the point of small words having great meanings, ***Hazrat Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم), portray's the kindness of Allah (سبحانہٗ وتعالیٰ) in terms of the size of His house. ***Hazrat*** (دامت برکاتہم) states, that every person builds his house according to his status. A poor person will have a little tin shanty, an average person will have an average house. A very rich person will have a very big house, though he might not even need such a big mansion. Allah (سبحانہٗ وتعالیٰ) is the biggest, the greatest. If Allah (سبحانہٗ وتعالیٰ) had to have His House constructed, in terms of His greatness, then, the ***Ka'aba Shareef*** should as well have been so big that it's walls would cover a distance from ***Makkah Shareef*** to Jeddah. How then would we perform our ***Tawaaf***? Let alone seven ***Tawaaf***, even part of one ***Tawaaf*** would have been impossible. Allah (سبحانہٗ وتعالیٰ), looking at our weakness, had made His House small. This is so that even a child, a weak woman, a sickly person, an old person could easily, comfortably, make ***Tawaaf***.

Continuing with ***Thana***, at this time, when reciting ***Thana***, the reciter should contemplate that Allah's ***Rahmat*** (mercy) is descending on him. Thereafter, he should contemplate that his heart is being presented to Allah (سبحانہٗ وتعالیٰ), he then should ask of his needs from Allah (سبحانہٗ وتعالیٰ). When we have needs, as we will always have, it will be required of us to make the request in total humility. If we went to our employer with a need, we are well aware that touching and fiddling is disrespectful so while in the process of presenting a need to Allah (سبحانہٗ وتعالیٰ) we should present ourselves in total humility. We should also realise whom we are presenting ourselves to and make the connection accordingly.

TA'AWWUZ

Before presenting our needs to Allah, it is required that we ask Allah to save us from ***Shaitaan*** who is the one who causes a lot of harm, interferes, and interrupts in our contact with Allah (سبحانہ وتعالیٰ). What is therefore required, is supplication to Allah, requesting for protection from ***Shaitaan***. Allah's court is entered, and a request is made to Allah for protection from ***Shaitaan***, by reciting ***Ta'awwuz***, supplicating thus.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

AOOZU BILLAHI MINASH SHAITAANIR RAJEEM.

"I seek refuge in Allah from Shaitaan the accursed."

This should also be recited in the mind when thoughts occur during ***Namaaz***. Fighting the thoughts placed by ***Shaitaan*** shouldn't be of concern. Allah's protection should be sought and requested when such thoughts do occur.

The following ***Ajeeb*** (amazing) explanation given with regard to ***Shaitaan*** by ***Hazrat Moulana Hakeem Akhtar Saheb*** (دامت برکاتہم), which, in fact is a ***Mazmoon*** of ***Mullah Ali Qari*** (رحمۃ اللہ علیہ). Most wealthy people in this ***Dunya***, employ security means. The type of security measure employed would depend on the status, position and wealth of the person concerned. The security measure instituted would be in accordance to the position the person holds. If the security employed were a dog, for example, the breed of the dog kept would be according to the wealth possessed by the master. Based on this, a person of little wealth will have a common terrier as a watchdog, and a person having great wealth would have, for example a Rottweiler, or Doberman. Allah is the greatest, and all wealth belongs to Allah (سبحانہ وتعالیٰ). Therefore Allah has the biggest dog, so to say, and that is ***Shaitaan***. Allah (سبحانہ وتعالیٰ) is not so easy to attain. Therefore, when a person's house is visited, and there is a dog guarding the premises, and the dog is taken on in an effort to push him aside to get into

the house, it would be inviting trouble. There is an easier way of getting into the house without the dog posing as a danger. The owner's attention should be attracted. Once this is accomplished, the owner will just look at the dog, or instruct the dog to go, or tie the dog, and as dangerous as the dog might be, once it's owner is present, it won't pose a danger anymore. Similarly, ***Ta'awwuz*** is recited, Allah (سبحانہ وتعالیٰ)'s attention is drawn to us, and we request Allah (سبحانہ وتعالیٰ)'s protection from His 'dog' ***Shaitaan***. We are unable to take on this 'dog'. We should request Allah's protection.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

AOOZU BILLAHI MINASH SHAITAANIR RAJEEM.

"Oh Allah I seek Your refuge from Shaitaan the rejected one."

TASMIA

After reciting ***Ta'awwuz***, ***Tasmia*** should be recited. ***Tasmia*** is the recitation of the following verse,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMILLAHIR RAHMANIR RAHEEM.

"I begin in the name of Allah, who is most kind most merciful."

This is the beginning of ***Namaaz***, and where our dilogue with Allah begins. What is our speech, our dialogue with Allah? Remember, this is not a monologue, whereby all the recital are being channelled from us. We are speaking to Allah, and Allah is replying to our speech. What does this dialogue consist of? Firstly we recite,

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

ALHAMDU LILLAHI RABBIL AALAMEEN.

"All praise is due to Allah, Lord of the worlds."

This encompasses all types of praise.

Hazrat Hakeem Muhammad Akhtar Saheb (دامت برکاتہم) explains that there are four types of praise. They are:

A person praises himself

A person praises another person

A person praises Allah

Allah praises Himself.

Regardless of what praise there is, it ultimately belongs to Allah soley.

With regard to the topic of praise, an important aspect was discussed by ***Hazrat Moulana Abdul Hamid Saheb*** (دامت برکاتہم), in ***Hazrat's*** commentary. This is an important issue, which will enlighten the reader, though it may appear to slightly digress from the main topic. The reason for including this example is to illustrate the importance of acquiring knowledge and applying the correct interpretation of what is quoted.

In view of this, there are two ***Hadith*** which appear to conflict with each other. Thus a person with a lack of knowledge, and who's intent falls onto one of these ***Hadith***, could make the wrong interpretation of the reality of ***Shar'iat***. The effective meaning of the first of these ***Hadith*** is that if someone praises you, throw sand in their mouths. In other words, stop him from praising you, don't accept the praise being offered by him. This is the more commonly known ***Hadith*** among people in general. Then there is a second ***Hadith*** which is,

اِذَا مُدِحَ الْمُؤْمِنُ

IZA MUDHIHAL MU'MIN ....

"When a believer is praised...."

زَادَ الْاِيْمَانُ فِىْ قَلْبِهٖ

....ZAADHAL IMAANU FI QALBIHI.

"....Imaan grows, increases in his heart."

Outwardly these ***Hadith*** appear to be conflicting, therefore, just looking at the translation of the ***Hadith***, because today, ***Bukhari Shareef***, ***Muslim Shareef***, etc. are easily available with English translation, and it is felt that a great act of ***Deen*** is being pursued by merely reading through these translations. However, without explanation, the non-***Aalim***, the ordinary Muslim, won't have the proper understanding of ***Deen***, and would, in all likelihood, misinterpret the meaning of the ***Hadith***. The explaination of the above quoted ***Ahaadith*** are as follows:

The interpretation of the former quoted ***Hadith*** is that when the ***Mu'min*** who is weak, who's ***Imaan*** is not yet complete is praised, he would think that he is worthy of praise, and he would tend to think highly of himself. In this case the person should stop the person from praising him.

The explanation of the next ***Hadith*** is that when a person's Imaan has reached a high level towards perfection, at least to the level where he realises that even if he is being praised, it is all Allah's doing, and that nothing is of his own achievement, and his eyes immediately focus upon his weaknesses, faults, sins and bad qualities. The person who has reached these heights in ***Imaan*** experiences growth in ***Imaan*** when praised.

After reciting ***Alhamdulillah***, the introduction of Allah immediately follows. Who is Allah? **"RABBIL AALAMEEN"**. In the first place He is ***Rabb. Rabb*** is He who brings into existence from Non-existence. Scientists believe that matter cannot be created, nor destroyed. This is their point of view. They only use resources, raw materials, and change them into other forms. For Allah, this is not the case. Allah brings into existence things which are not in existence. There is nothing which is beyond Allah. There is no impossibility for Allah (سبحانہ وتعالیٰ).

Hazrat Moulana Jalaluddeen Rumi (رحمۃ اللہ علیہ) explains this very beautifully, in the following couplet,

درج در خوفِ ہزاراں ایمنی

DAR DARJ KHOF-E-HAZAARA AIMANI

A person living with one fear lives within a thousand folds of peace.

This appears to be contradictory, because if one has fear, how can one have peace? However, the one fear mentioned here is the fear of Allah. If this exists in one's heart, then one will have peace from the creation of Allah. To us this may yet sound contradictory. Then ***Moulana Rumi*** (رحمۃ اللہ علیہ) states that objection should not be made to his statement, and solves this question posed above by adding,

در سوادِ چشم چندی روشنی

. . .DAR SAWAD-E-CHASHAM CHANDI ROSHNI.

Don't you see in the darkness, Allah has made light.

Each person, irrespective of the colour of his eyes, has the center spot, the pupil, which is black. Black is associated with darkness. However, it is in this darkness that Allah has created light. Therefore, there is nothing impossible for Allah. This is symbolic of Allah having brought into existence from non-existence. Then, after bringing into existence, Allah (سبحانہ وتعالیٰ) maintains all that He created. The heart specialist doesn't have control over his own heart. It is Allah who is in control of his heart. This is what is meant by ***Rabb***. It should be realized that Allah's powers are not restricted only to what is scripted above, but Allah is **RABBIL AALAMEEN**. He has the powers and control over the universe, humans, animals, insects, seas, skies, Allah is the ***Rabb*** of all. So we should with intent be conscious that we are standing in front of that ***Rabb*** whose powers and controls are beyond imagination. This is yet a brief explanation of the powers and controls of Allah. This is a subject that cannot be exhausted by mortals like us. When **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), himself declared,

مَاعَرَفْنَاكَ حَقًّا مَعْرِفَتِكَ

MA ARAFNAKA HAQQA MA'RIFATIK.

"We could not recognise You, O Allah! According to the way You should be recognised."

صَاحِبُ الْاِسْتِغْنَاءِ مُطْلَقْ ، ذُوالْجَلَالِ

SAAHIBUL ISTIGNAAI MUTLAQ, ZULJALAAL.

"Allah Ta'aala is not in need of anyone. He will do as He pleases."

Any human having a bit of extra-ordinary powers will tend to become a dictator, and will not care how he would trample upon other people. He would do just as he pleases. He would become ruthless. However, Allah, together with the above attributes simultaneously, and immediately says He is:

اَلرَّحْمٰنِ ، اَلرَّحِيْمِ

AR-RAHMAAN, AR-RAHEEM.

"The most Kind and most Merciful, Compassionate."

There is no limit to the mercy of Allah. At the same time, Allah is teaching His ***Bandas*** that if he has got some position, some wealth, as his status rises, so should His mercy, and kindness.

مٰلِكِ يَوْمِ الدِّيْنِ

MAALIKI YOW MID DEEN.

"Allah Ta'aala is the Owner of the day of Justice."

Hazrat Moulna Hakeem Akhtar Saheb (دامت برکاتہم) explains that Allah (سبحانہٗ وتعالٰی) is not the ***Qazi*** (Judge/Magistrate) of the day of Judgement. He is the Owner. Every thing will be in His control. He can make decisions as He wants to. If Allah claimed to have the attribute of being a Judge on the Day of Judgement, then according to the evidence put forward, it would be compulsory for the judge to mete out punisment to those who are found

guilty, however, specifying His attribute of being the Owner of the day of Judgement, if someone is found guilty, being the Owner, Allah can charge the person as being guilty, yet, set him free. Allah can grant pardon. All this is in the hands of Allah. While reading this, it should be borne in mind that we are in this world, but for a short while. We are going to have to return to Allah soon. This will correct our lives too. The first three phrases of this verse recited thus far were in praise of Allah (سبحانہٗ وتعالیٰ).

We then recite إِيَّاكَ نَعْبُدُ

EEYYAKA NA'BUDOO.

"Only You do we worship."

Here, the meaning of the word ***Rabb*** should be reflected upon, then naturally, logically, the understanding that all worship is for Allah, alone will be realised. What is worship? Worship is to lower one's honour completely to the Being who is worshipped. One who recognises Allah, stand in front of Allah, with his hands folded. This is the sign of utmost respect, and humility. It is not permissible for one to stands in front of anybody else whom he holds in respect with his hands folded, this sign of respect is reserved only for Allah. It is commonly noticed that before, and during T***akbeer-e-Tahreema*** people stand with their hands folded or clasped. This is not permissible. One should stand in this way only in ***Namaaz***, solely for Allah. Before ***Namaaz***, our hands should be kept to the sides.

وَإِيَّاكَ نَسْتَعِينُ

WA EEYYAKA NASTA'EEN.

"And only from You, O Allah do we seek help."

If the reality of this is realised, then requests for assistance in any matter wouldn't be sought from anyone. Asking one another for help in terms of financial, or ordinary human driven needs is not ***Haraam***, nor ***Shirk***. This is acceptable. However, it

must be remembered that the sole doer of everything is only Allah (سبحانہ وتعالیٰ). However, with regard to the higher stage of the recognition of Allah, when a true recogniser has even a desperate need, he won't present it to anyone.

The height of this, which we cannot even dream of reaching is depicted when ***Hazrat Ibraaheem*** (علیہ السلام) was being captured into the fire. ***Hazrat Jibraeel*** (علیہ السلام) appeared with other ***Farishtas*** (Angels), and they claimed to have come with Allah's permission to help ***Hazrat Ibraaheem*** (علیہ السلام), if he required help. ***Hazrat Ibraaheem*** (علیہ السلام) replied,

اَمَّا اِلَيْكَ فَلَا

AMMA EELAIK FALA.

"I don't need any help from you."

He then asked, "Doesn't Allah know my condition? Is not Allah aware? Doesn't Allah have control over what is to happen? In that case I do not require anyone's help." Yet the ***Farishtas*** had come, with Allah's permission, to save him from the fire. The fire was so huge, that even birds could not fly over it. The heat was so intense, that the people had to stand a long distance off from the source of the flame, this is the reason why they had to catapult him into the fire. Yet he was content. He had no worry, and he sought help only from Allah at that time. We cannot dream of such a level of ***Imaan***. Having understood this, no human irrespective of whether he be a Nabi, or even ***Farishtas***, can really recognise Allah,

اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

ANTA KAMA ATHNAITA ALAA NAFSIK.

"You are, O Allah as You have praised Yourself."

Allah is in His position. Nobody can reach there. Therefore, this great height that ***Hazrat Ibraaheem*** (علیہ السلام) reached, is only to give an idea that we should seek our help only from Allah (سبحانہ وتعالیٰ). This is the reality, and height of

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

EEYYAKA NA'BUDOO WA EEYYAKA NASTA'EEN.

"We worship only You O Allah, and we only seek help from You and from no-one else whatsoever."

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

IH DINAS SEERAATAL MUSTAQEEM.

"O Allah, guide us to the straight path."

Here we are taught what the greatest thing to ask for is. According to us material possessions mean a lot. Wealth means a lot. A better job. A business deal that is not becoming a reality which is desperately sought, or the like. The greatest thing to ask for is taught to us by Allah (سبحانہ وتعالیٰ) himself in this phrase. We, ourselves did not know what our greatest needs were. Allah is so kind he taught us what our needs are, and how to ask of and praise Allah is also taught to us by Allah, Himself. Apart from knowing what our needs are, do we know the Being who fulfills these needs.

On this point, there is a narration of a person who lived during the time of ***Hazrat Moosa*** (عليه السلام), who was a great ***Aashiq*** (lover) of Allah, but he was not an ***Aarif***. He did not recognise who Allah (سبحانہ وتعالیٰ) is. He had great love for Allah, but he did not know who Allah is. In his great love, he was heard saying, "O Allah, if only I knew where You are. I have, in my care my forty sheep, and by the end of the day, I am totally exhausted looking after these sheep of mine. You look after the whole world. How tired must You be getting at the end of the day. If I knew where You were living, I would have come to press Your legs, You probably, being so busy, wouldn't have time to cut Your nails, I would have come to cut Your nails. I would have combed Your hair for You." ***Hazrat Moosa*** (عليه السلام) overheard this. Being a ***Jalaali*** Nabi, he reprimanded this person very severely, saying that the statements he made were of

Shirk, about Allah (سبحانہ وتعالیٰ) having hands, nails, hair etc. Allah (سبحانہ وتعالیٰ) sent ***Wahi*** to ***Hazrat Moosa*** (علیہ السلام) saying O ***Moosa*** don't reprimand him in this way. Don't you see what great love he has got for Me. Teach him who I am. It is only a Nabi who can teach us who Allah (سبحانہ وتعالیٰ) is. The point made is that we did not know who Allah (سبحانہ وتعالیٰ) is.

Similarly, we could never have recognised Allah (سبحانہ وتعالیٰ) without **MUHAMMADUR RASOOLULLAH** (صلی اللہ علیہ وسلم). Also, we do not direct contact with Rasool (صلی اللہ علیہ وسلم). We wre greatly indebted to the ***Sahaaba-e-kiraam***, the ***Taabieen***, the ***Tabe Taabieen***, and then ***Muhadditheen***, the ***Fuqahaa***, the ***Sufiya***, the ***Ulama***, and all who have brought ***Deen*** to us. Without them bringing the ***Deen*** to us, would we have known what a ***Masjid*** is? ***Ramadaan, E'ttikaaf*** and ***Namaaz*** would have been foreign to us. Thankfulness should be shown to our ***Ustaads, Sheikhs,*** Parents, and all who have brought the ***Deen*** to us, starting from Allah (سبحانہ وتعالیٰ), then **RASOOLULLAH** (صلی اللہ علیہ وسلم), that we know our ***Deen*** and we are in this fortunate position. There are those unfortunate Muslim individuals and communities who currently don't know what ***Ramadaan*** or ***Namaaz*** is. There are those who know it is ***Ramadaan***, but there is no ***Roza*** in their lives. Therefore this is an ***Ihsaan*** (favour) of Allah upon us, that we are blessed with this great ***Ne'mat***, via this great chain. ***Hidaayat***, (guidance) and the recognition of Allah should be uppermost in the mind, when contemplating while reciting this phrase of ***Surah Faathiha***. A person without ***Hidaayat*** would think that this world is the be all and end all of living. All capabilities and capacities would be spent just on building for worldly needs. It is only when ***Hidaayat*** is attained, that the value of the preparation for the ***Aakhirat*** (Hereafter) will be realised.

People today are concerned about sport and other worldly pursuits, which they give priority to, without giving consideration to the importance of ***Tilaawat*** (recitation of the ***Quraan Shareef***), or ***Namaaz***. Therefore the greatest requirement is that of ***Hidaayat***.

The phrase, ***Ihdina***, means guide us, lead us, not direct us. If we were given directions, we could go astray because . . .

كُلُّ حِزْبٍۢ بِمَالَدَيْهِمْ فَرِحُوْنَ

KULLU HISBIM BIMA LADAIHIM FARIHOON.

"Each person is happy with the way he practises his religion."

To continue with the seeking of guidance, where do we want to be lead to?

صراطِ مستقیم

SEERAATE MUSTAQEEM.

What is **SEERAATE MUSTAQEEM**? This again has been defined. This is the starting step of faltering. A person who is guided will react by saying, "According to my thinking, I am right, but it is possible that I am wrong. My thinking with regard to this particular matter is this, and this is my opinion, and I base my opinion on these arguments and facts."

The followers of other religions are all convinced that their religions are on the straight path. How will a person know which is the straight path? Allah (سبحانہ وتعالیٰ) in His Kindness has defined for us what the straight path is. It is,

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

SEERATAL LAZEENA AN AMTA ALAIHIM.

"The path of those people on who You (Allah) have shown your favours."

Here, a very important point has been illustrated by ***Hazrat Mufti Shafee Saheb*** (رحمۃ اللہ علیہ), in which he portrays that guidance can be attained from ***Kitaabullah***, the book of Allah, the ***Quraan-e-Paak***. The other is ***Rijaalullah***, the men of Allah, the ***Buzrugs, Ulama, Auliya, Sufiya, Fuqahaa***. Many claim that they don't need ***Rijaalullah***, and that ***Kitaabullah*** is sufficient for them. They claim that they will get their guidance from the

book of Allah. However, in the opening ***Surah, Surah Faatiha***, Allah (سبحانہ وتعالیٰ) tells us that if you want ***Kitaabullah***, the straight path, follow the ***Rijaalullah***. How will we know who the ***Rijaalullah*** are, how will we recognise them because there are many people who are not the true men of Allah. We can recognise them from ***Kitaabullah***, in the book of Allah. We read that the performance of ***Namaaz*** is ***Fard*** five times daily. See if they perform their ***Namaazes***. We will read,

قُوْمُوْا لِلّٰهِ قَانِتِيْن

QUMOO LILLAAHI QAANITEEN

"Stand with humility in Namaaz."

See if he stands with humility. We read,

اَقِيْمُوا الصَّلٰوةَ

AQEEMUS SALAAT

"Perfect your Namaaz."

See if that person's ***Namaaz*** is perfect. The ***Quraan*** also states,

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

LAQAD KAANA LAKUM FI RASOOLILLAHI USWATUN HASANA

"You have a perfect example in Rasool (صلی اللہ علیہ وسلم)."

See if the ***Sunnats*** of NABI-E-KAREEM (صلی اللہ علیہ وسلم) is in that person's life. Therefore from ***Kitabullah***, we can determine who are ***Rijaalullah***, and from ***Rijaalullah***, we should find the straight path. The ***Quraan Shareef*** itself defines that Allah has shown His favours upon the following people,

اَلَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ النَّبِيّيْنَ
وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ

AL LAZEENA AN AMALLAAHU ALAIHIM MINAN NABEEYEEN
WAS SIDDIQEEN WAS SHUHADAA WAS SAALIHEEN

These are the people we need to follow. With regard to ***Nabiyeen***, the ***Ambiya*** (عَلَيْهِمُ السَّلَام) are not present, the ***Siddiqeen***, an example of a ***Siddique*** is ***Hazrat Abu Bakr*** (رضى الله عنه). A person whose words correspond with his actions is a ***Siddique***. If we find such a person we should follow him. **WASH SHUHADAA**, those people who have given their lives in the path of Allah (سبحانه وتعالىٰ). They were the ***Sahaabah kiraam*** (رضى الله عنهم). We should study their lives, they are the people who should be followed. **WAS SAALIHEEN**, when the people say that this is a ***Saalih***, generally the good peoples opinion is that a certain person is a ***Buzrug***, follow his path.

For the layman to study the ***Quraan*** in Arabic is a magnanimous task. The Arabic language is very difficult. It is not just knowing the language that will qualify one understanding the ***Quraan shareef***. In order to know the ***Quraan shareef***, fifteen sciences of Arabic knowledge, syntax, philology, etc., have to be mastered. Therefore Allah has made it so easy for us, by showing us that all we have to do, is have one person as a guide, and follow him.

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ

GHAIRIL MAGHDOOBI ALAIHIM

"Not those people , O Allah on whom your anger has descended."

The people have been defined as being the jews.

وَالاَالضَّآلِّيْنَ

WALADDAULLEEN

"And not those people who have gone astray."

This refers to the Christians. Allah became angry on the jews, they knew what the truth is, and they did wrong, and in their ignorance, and their lust, the Christians went astray.

Allah (سبحانه وتعالىٰ), Himself has prescribed to us the recitation of ***Surah Faatiha*** when we present ourselves to Him in ***Namaaz***.

After reciting ***Surah Faatiha***, we should say ***Aameen***. This means O Allah accept this ***Duaa*** of ours. To say ***Aameen*** is ***Sunnat***. This should be said softly. ***Aameen*** is not the word from the ***Quraan Shareef***.

We should then add one ***Surah*** to our ***Surah Faatiha*** when performing ***Namaaz***.

BENEFITS OF RECITING SURAH FAATIHA

To recite from the ***Quraan Shareef*** in ***Namaaz*** is ***Fard***. ***Surah Faatiha*** is part of the ***Quraan Shareef***, and all ***Surahs*** are also from the ***Quraan Shareef***. However, to read ***Surah Faatiha*** and another ***Surah*** is ***Waajib***. To recite ***Ta'awwuz*** and ***Tasmia*** is ***Sunnat***. The minimum number of ***Surahs*** one should know is four, as the most ***Rakaats*** in a ***Namaaz*** are four. Though, the more ***Surahs*** we know the better. The recital of ***Surah Ikhlaas*** (**QUL HUWALLAH**), has been mentioned for two reasons. Firstly, people, in general, mostly read this ***Surah*** in their ***Namaaz***. Secondly, Allah's great qualities are described with gravity, and conciseness in this ***Surah***. An introduction is given to us about who Allah is, in this ***Surah***. The ***Surah*** was revealed in this way,

قُلْ

QUL

Say

هُوَ اللّٰهُ اَحَدٌ ۚ

HUWALLAHU AHAD

that Allah is One.

In His ***Zaat*** (Being). He is the only one, and in His ***Sifaat*** (Attributes) He is alone. There is nobody who shares in any of His exclusive qualities. There is no other Sustainer, besides Allah. There is no Creator, besides Allah. Though all Muslims believe Allah to be one in His ***Zaat***, they tend to share His ***Sifaat*** with the creation. Though Allah is the only One who gives ***Rozi***

(sustenance), some believe that others too provides sustenance. This is ***Shirk*** in the ***Sifaat*** of Allah (سبحانهٗ وتعالیٰ). Therefore, being pure of ***Shirk*** in the being of Allah (سبحانهٗ وتعالیٰ), and in His ***Sifaat*** is compulsory.

اَللّٰهُ الصَّمَدُ

ALLAHUS SAMAD

Allah Ta'aala is completely independent.

He is not in need of anything. The meaning of ***Samad*** is, that Being who is not in need of anyone, and everyone is in need of Him.

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ

LAM YALID WA LAM YOOLAD

Allah hasn't given birth to anyone, and Allah was not born from anyone.

Allah has been since ever, and Allah will be forever.

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۠

WALAM YA KULLAHU KUFUWAN AHAD.

Allah has no partner.

To understand this, an analogy is drawn thus, a person who is destitute, the poorest of the poor, who is afforded the opportunity to stand before a person who is the richest of the rich. Apart from being rich, this person's generosity knows no limits. Consider the amount of humility, and sincerity the poor man will put into requesting for his requirements. This is the kind of humility, and sincerity that should go into our ***Namaaz***. Allah declares,

يَاۤاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَاۤءُ

YA AYYOOHAN NAAS ANTUMUL FUQARAA.

O people, all of you, collectively, are poor, you are all in need.

We can be rulere of the world, but our own eyes are not in our control, the movement our fingers are not in our control, we are ***Faqeers***, we are all in need of Allah, and Allah is not in need of anyone.

Conditions prior to starting ***Namaaz*** have already been discussed. The person concerned about his self-reformation, should practice and revise these conditions. The ***Niyyat*** made, should be completely perfect, with the realisation of greatness of Allah before starting ***Namaaz***. Then, saying **"ALLAHU AKBAR"** in a manner claiming that, "I have now surrendered from both the worlds." Then,

قُومُوا لِلّٰهِ قَانِطِيْنَ

QUMU LILLAHI QAANITEEN.

"Stand in front of Allah with complete humility."

This is mainly with emphasis on our thoughts, and,

خَائِفُوْنَ قَلْبًا

KHAA'EE FOONA QALBAN.

"With the fear of Allah Ta'aala in our hearts."

We now have a better understanding, to some extent, regarding who we are addressing when standing in ***Namaaz***. When in ***Qiyaam*** (the standing posture), though standing in humility, the head should not sag, and the neck should be straight. The heart should be in a state of fear and awe, as this form of worship was taught to us by **RASOOLULLAH** (ﷺ). Postures resembling humilty and fear in ***Namaaz*** should not be those introduced by ourselves. We should stand up straight in ***Namaaz***, and the eyes should be focussed to the spot where ***Sajda*** would be made. When ***Thana*** is read, the meaning of what is read should be pondered over. Then **ALHAMDU SHAREEF** should be recited. Then the presence of Allah (سبحانه وتعالى) and the dialogue with Allah should be contemplated. The words recited are the words of Allah, and Allah causes them to come through our tongues, we are therefore speaking to Allah. It is narrated in the ***Hadith*** that when a person says;

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

ALHAMDU LILLAHI RABBIL AALAMEEN

on earth, Allah's direction is to that individual. Allah replies,

حَمِدَنِىْ عَبْدِىْ

HAMIDANI ABDI.

"My Banda has praised Me."

When further we read,

اَلرَّحْمٰنِ، اَلرَّحِيْمِ

AR RAHMAANIR RAHEEM.

"Allah replies, My servant has expressed My greatness."

then we read, اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ○

EEYYA KA N'ABUDO WA EEYYA KA NASTA'EEN.

Allah (سبحانہٗ وتعالیٰ) then replies, This is between Me, and My servant, he has praised Me, and whatever he is going to ask of Me, I am going to grant to him. The first three ***Aayat*** are solely for Allah's praises, And when the ***Aayat***.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ○ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○

IH DINAS SEERAATTAL MUSTAQEEM SEERATAL LAZEENA AN AMTA ALAIHIM GHAIRIL MAGHDOOBI ALAIHIM WALAD DAULLEEN.

are recited, then Allah says,

This is now for My servant. He wanted ***Hidaayat***, he has asked Me in the correct form, and I have granted him his request.

Allah acknowledges this. Therefore there is a dialogue taking place. It should be borne in mind, in the same way, the ***Surah*** gets recited after **ALHAMDU SHAREEF**, it is also a dialogue with Allah Ta'aala.

Untill this lesson has not been practised completely, the next lesson should not be started. This is the way ***Namaaz*** should be performed. When ***Namaaz*** is performed in this way , the realisation of ***Namaaz*** not being just an exercise **WA NA OOZU BILLAH** will occur. We take it as a burden, a duty, or a physical tax, If the ***Namaaz*** is performed as it should be, we will realise the we are in fact talking to Allah Ta'aala. We will be asking Allah for ***Hidaayat***, and our ***Hidaayat*** will increase with each ***Rakaat***, ***Insha'Allah***. This is why it is absolutely essential to practice the correct method of performing ***Namaaz***.

LESSON THREE

RUKU, QAWMA AND SUJOOD

RUKU

Despite being millionares in this world, we are all ***Muflis*** (one who owns nothing -pauper) of Allah (سبحانہٗ وتعالیٰ). People tend to think that it wouldn't matter if they lose everything they have, their feelings is that they are strong-minded and intelligent, and by using their brains they could re-acquire whatever they lose. However, what they fail to realise is that even their brains are in the control of Allah (سبحانہٗ وتعالیٰ), and that, which they have so much of confidence in, can also be rendered useless by the command of Allah (سبحانہٗ وتعالیٰ).

Therefore, the reality of being a ***Muflis*** should be brought into our lives. We should present ourselves to that Great Being, who is in control of everything, who is the most rich, the most kind and generous, whose treasures cannot diminish in any way whatsoever. It is narrated, that if all the people from ***Hazrat Aadam*** (علیہ السلام) right up to the last person created, in all their languages, request from Allah all their needs, and Allah (سبحانہٗ وتعالیٰ) grants all of them all their needs, it won't diminish Allah's treasure, even to the extent the vapour of water left on a needle after being immersed into the sea, and removed **ALLAHU AKBAR**! Allah's treasures won't diminish even to this extent. We should

have in mind that we are standing in front of this great Being, and, we should, with great respect, and realizing that we are nothing, and totally dependant on His kindness, we should with great desire of acquiring from Allah (سبحانہٗ وتعالیٰ), bow to Him.

BENEFIT OF MAKING RUKU

Ruku is a physical act, which is translated in a principle, or a law, which is, that a person, in the presence of Allah (سبحانہٗ وتعالیٰ), and in view of the greatness of Allah (سبحانہٗ وتعالیٰ), has bent his back. This should be made with the intention that this ***Ruku*** is not being made by choice, but it is a natural action from the recognition of Allah (سبحانہٗ وتعالیٰ), in a way that he has got no choice, but just to submit to Allah (سبحانہٗ وتعالیٰ). He realises how great is Allah, and he just goes down into ***Ruku***, submitting to that Being. After that, the Greatness of Allah is made Known,

سُبْحَانَ رَبِّیَ الْعَظِیْمِ

SUBHAANA RABBIAL AZEEM

"Pure is that being, who is my Rabb (Sustainer), and He is extremely Great."

It is important, at this stage, to make one's ***Nisbat*** (connection) known. Here the connection is emphasised on **RABBI** - O Allah, You are my **RABB**, I have submitted to You. When one expresses this, one derives a lot of ***Barakat*** (blessings). Similarly, when reference is made to one's ***Sheikh*** the reference made should be "my ***Sheikh***", one should not be shy about saying so, in this way one will derive great benefit. Even when talking about one's ***Ustaad*** one should say "my ***Ustaad***", and not just ***Moulana*** whoever. When this is expressed, it falls in line with the ***Hadith***,

مَنْ لَمْ یَشْکُرِ النَّاسَ لَمْ یَشْکُرِ اللّٰہَ

MANL LAM YASHKURIN NAAS LAM YASHKURILLAH

"A person who did not learn to make Shukr to mankind, will never be able to make Shukr to Allah."

Unfortunately training with regard to this aspect is sparse. The ***Ustaads*** who taught us our ***Takhti***, have shown us great kindness. They taught us the basics of our ***Deen, Wudhu*** etc. Today they don't even feature in our thoughts, It is our duty to visit them, present them with gifts, and offer service their needs. If it were not for them, we would not have been able to read the ***Quraan Shareef***, become ***Huffaaz***, or ***Aalims***. Also we probably wouldn't know how to perform ***Namaaz***. Today the kindness they showed to us, doesn't get thought of. The same applies to parents. This aspect of showing appreciation is what is known as ***Nisbat*** (connection), and this is where ***Barakat*** (blessings) are acquired. A person who does not show this ***Nisbat***, the height of which is known as ***Kufr,*** the literal meaning of ***Kaafir*** is "to hide, or to cover up". A person who does not express appreciation for Allah (سبحانہ وتعالیٰ)'s ***Ne'mats*** (favours) upon him and does not appreciate a ***Ne'mat*** is called ***Kufraane Ne'mat***. Therefore, appreciation should be taught and learnt. If a person shows his kindness in any way, he should not at all have the desire for the person to whom he had shown kindness to, to thank him,

لَانُرِيْدُ مِنْكُمْ جَزَاءً وَّلَاشُكُوْراً

LA NOORIDU MINKUM JAZAA AW WALA SHUKURA.

However, it should be the duty of the recipient of the kindness to express appreciation for the kindness the person showed,

هَلْ جَزَاءُ الْاِحْسَانِ اِلَّاالْاِحْسَانِ

HAL JAZAA'UL IHSAAN ILLAL IHSAAN.

Commonly this is not taught to children in our homes, but it has to be taught. Advice given by ***Hazrat Moulana Abdul Hamid Saheb*** (دامت برکاتہم) is that we should in our homes teach the family members, especially children to learn to express appreciation. It is a difficult thing to do, whenever the parents do something for the children, they should instruct the children

to say **JAZAAKALLAH**, for whatevere they have recieved. However, the parents should be above wanting appreciation, as their object for doing things for their children, and seeing to their needs, is not for the sake of acquiring the thanks of their children, and besides, they should also not be in need for the thanks expressed, but they should in this way teach the children to express appreciation. From this we can understand, how difficult it was for **RASOOLULLAH** (ﷺ) to tell the people, "I am Allah's Rasool, bring ***Imaan*** upon me." Irrespective of how difficult this may have been for **RASOOLULLAH** (ﷺ) to do, it was absolutely necessary. **HUZOOR** (ﷺ) had to teach the ***Ummat*** to respect him, it is ***Kufr*** not to respect **RASOOLULLAH** (ﷺ).

This point cannot be overemphasised. We are taught in ***Namaaz*** to express this relationship to Allah,

سُبْحَانَ رَبِّیَ الْعَظِیْمِ

SUBHAANA RABBIAL AZEEM,

"I am Your humble servant, You are my Rabb."

You are ***Azeem*** and I am here, bowing. I am nothing.

Standing for ***Ruku***, we recite the ***Duaa***,

سَمِعَ اللّٰہُ لِمَنْ حَمِدَہٗ

SAMI ALLAHU LIMAN HAMIDA

"Allah has heard the servant who has praiswd Him."

This dialogue with Allah (سبحانہٗ وتعالٰی). We should recite this with consciousness. This is all that ***Namaaz*** is, concentration, and consciously knowing what is being recited and done with devotion. This is the ***Namaaz*** in which 'full marks' are scored.

اِنَّ الصَّلٰوۃَ تَنْھٰی عَنِ الْفَحْشَآءِ وَالْمُنْکَرِ

INNAS SALAATA TANHAA ANIL FAH SHA'EE WAL MUNKAR

*"Namaaz will prevent us from lewd, evil acts,
and all types of sin."*

If we make our ***Namaaz***, our lives will be made, ***Insha-Allah***.

QAWMA

Thereafter, there is a ***Duaa*** of praise of Allah (سبحٰنہٗ وتعالیٰ),

رَبَّنَا لَكَ الْحَمْدُ

RABBANA LAKAL HAMD

"O Allah (سبحٰنہٗ وتعالیٰ), for You alone is all praise."

This is the shortest form of this ***Duaa***. This ***Duaa*** in it's complete form, as narrated in the ***Hadith*** is,.....

رَبَّنَا لَكَ الْحَمْدُ حَمْداً كَثِيْراً طَيِّباً مُبَارَكاً

فِيْهِ كَمَا تُحِبُّ وَتَرْضٰى رَبَّنَا

RABBANA LAKAL HAMD KATHEERAN TAYYIBAN MUBAARAKAN
FIHI KAMAA TUHIBBOO WA TARDA RABBANAA

"Praise in great amount, pure praise, blessed praise, which our Rabb loves."

Here with regard to acknowledgements, Allah, Himself has taught us how to praise Him. If Allah hadn't taught us how to praise Him, how would we have known how to praise such a great Being? Similarly, if parents don't teach children to show gratitude, How would the children know how to show gratitude? Until gratitude is not shown to those who express kindness, gratitude to Allah (سبحٰنہٗ وتعالیٰ) will not be shown.

BENEFITS OF STANDING IN QAWMA

Ruku is symbolic of automatically illustrating humility to the greatness of Allah (سبحٰنہٗ وتعالیٰ). ***Qawma***, (standing after making ***Ruku***), is symbolic of acknowledging firmness of the humility illustrated while in ***Ruku***. This standing upright after ***Ruku*** is a ***Waajib*** act. It is important to stand upright when standing after ***Ruku***. In fact, every action in ***Namaaz***, where a person changes from one posture to another, should be carried out at least to the extent that a person stands still. If one stands up from ***Ruku***, the joints in the body should all come back into position, before posture of the next action is initiated.

SAJDA

Now is the time for "kissing the 'feet' of Allah, the great Being", this is illustrative of one's love for Allah, the great Being, and when making the ***Sajda*** we recite

سُبْحَانَ رَبِّيَ الْاَعْلٰى

SUBHAANA RABBIAL A'ALAA

"I am very low, Allah is high."

To assume this position for the duration of least one ***Tasbeeh*** is ***Fard***. To say **SUBHAANA RABBIAL A'ALAA** thrice is ***Sunnat***. However, the number of times the individual wants to praise Allah depends upon him. This is illustrative of the love he has for his Beloved. To do each act properly is ***Sunnat***.

This is complete annihilation of ones self in the presence of one's beloved. As absence makes the heart grow fonder, similarly, if ***Sajda*** is considered being the closest to Allah, we get to this action in stages. In ***Qiyaam***, there is still a distance from Allah, we get closer in ***Ruku***, this is where the heart desires to go yet closer, but we get 'pushed back' into ***Qawma***, this increases the desire for being closer to the Beloved. Then the climax, closeness at last. When the first ***Sajda*** is made, then the lover gets pushed away again, and the desire for the closeness increases still, as closeness was savoured with the first ***Sajda***. Then the lover gets called back by his Beloved to enjoy further closeness. Therefore throughout the ***Namaaz***, every act in every ***Rakaat***, is supposed to increase the love of Allah all the time.

حَتّٰى يَاتِيَكَ الْيَقِيْنُ

HATTAA YA'TIYAKAL YAQEEN

"Until Maut overtakes, your love is perpetual."

Then when the actual time comes to meet Allah (سبحانہٗ وتعالیٰ), how pleasureable death will be. A lover then looks forward to death, his love has been increasing all the time. Now he meets his Beloved. Then each ***Rakaat*** of each ***Namaaz***, be it ***Nafil, Fard, Wajib***, will give spiritual progress all the time.

BENEFITS OF SAJDA

Ruku is a posture indicative of great respect for Allah Ta'aala should be felt. The practical realisation that Allah's favours are upon us from this. Allah Ta'aala has given us this great honour of praising Him without us having desired it. This is a practical realisation of the great favours of Allah.

It is a great honour to submit to Allah in this way. Only those who understand this realise the greatness of this honour. Allah Ta'aala has bestowed us general and open permission to carry out this honour. Besides this Allah Ta'aala welcomes us. In past days, the ***Muezzin*** used to climb the ***Minaarah***, and from an elevated place, used to invite us to come to the ***Masjid*** by giving ***Azaan***. These days, the invitation is given through loudspeakers, so all can hear the invitation to ***Namaaz***.

Sajda is made to praise Allah Ta'aala in abundance. We put our forheads, the part of our body which houses our intellect, down in front of Allah, and now, according to our attachment with Allah Ta'aala, we repeat

سُبْحَانَ رَبِّیَ الْاَعْلٰی

SUBHAANA RABBIAL A'ALAA

Now it is not the case of counting how many times the ***Tasbeeh*** is recited. The dedicated lover is in the company of his Beloved, where is the time to count his praises to his Beloved? There is no ***Mas'alaa***, of counting the sweet words of praise for a true lover, he just enjoys being in the presence of his Beloved, and does not want to part company. It should be realised that ***Sajda*** is a position, an act of great closeness to Allah. A ***Hadith*** states that a person is closest to Allah (سبحانہٗ وتعالٰی) when in ***Sajda.*** ***Sajda*** is the occasion when Allah's soft and kind ***Tajalliyaat*** are made manifest. It is as though we put our head at the 'feet' of Allah. ***Hazrat Moulana Fazlurrahmaan Ganj Muraadabaadi*** (رحمۃ اللہ علیہ), related to ***Hazrat Moulana Ashraf Ali Thaanwi***

(رحمۃ اللہ علیہ), that when he makes ***Sajda***, he experiences great untold enjoyment, as if he is with Allah. The very soft and kind attributes of Allah are to be found in ***Sajda***. ***Moulana Jalaaluddeen Rumi*** (رحمۃ اللہ علیہ) states that at times Allah (سبحانہ وتعالیٰ) granted him that ***Sajda*** by which he experienced more value than the ownership of the two hundred countries in the world. It should be that we are so overtaken by the greatness, the awe, and the Majesty of Allah in the first ***Sajda***, that we we couldn't say what we wanted to, and we came out of the ***Sajda***. So Allah (سبحانہ وتعالیٰ) realising this, invites us to come again, it is as if we have only familiarised ourselves with Allah in the first ***Sajda***.

BENEFITS OF JALSA

The symbolic explanation of sitting in ***Jalsa*** is that in the first ***Sajda***, when we were submerged in the awe and Majesty of Allah and we became speechless, we couldn't say what we wanted to, and by then, we came out of the ***Sajda***. Then Allah told us to pause, recollect, and come again, after we have familiarised ourselves with, and understood what ***Sajda*** is, now we would be able to express to Allah what our needs are. What is it that we say?

سُبْحَانَ رَبِّیَ الْاَعْلٰی

SUBHAANA RABBIAL A'ALAA.

These words are underestimated by most. Each word holds immense value. This is a personal utterance. When we say **RABBI**, my Allah is so great, and I have now totally submitted myself to that great Being. ***Jalsa*** is also symbolic of the ***Aayaat*** of the ***Quraan Shareef***, where, when we get up from the first ***Sajda***, it is practically like saying,

مِنْهَا خَلَقْنٰكُمْ

MINHA KHALAQNA KUM. . . .

"It is from the soil that We have created you . . ."

O ***Insaan!*** It is from the soil on which you lowered yourself completely, that We have created you.

وَفِيهَا نُعِيدُكُمْ

. . . WA FEEHAA NOO'EEDO KUM . . .

". . . and to the ground will We return you . . ."

When we get up from the second ***Sajda*** again, and stand up ...

وَمِنْهَا نُخْرِجُكُم تَارَةً اُخْرىٰ

WA MINHAA NUKHRIJOO KUM TAARATAN UKHRA.

". . . from that same soil will We make you get up a second time, and you will stand in front of Allah."

As in ***Namaaz*** it is you, and your Allah, on the day of ***Qiyyaamat***, it will be you and your Allah, and you will have to account for all your actions of this ***Dunya's*** life. There is also a ***Duaa*** to be recited while in ***Jalsa***,

اَللّٰهُمَّ اغْفِرْلِى وَارْحَمْنِىْ وَاهْدِنِىْ
وَارْزُقْنِىْ وَرَفَعْنِىْ وَاجْبُرْنِىْ

ALLAHUMMAGH FIRLI WAR HAMNI WAHDINI
WARZUQNI WA RA FA'NI WAJBURNI

"O Allah, forgive me have mercy on me, guide me, give me sustenance, raise my status, make me steadfast in your Ibaadat and that I don't have any harm whatsoever."

LESSON FOUR

QA'ADA AND SALAAM

When now we have presented our requirements to Allah, we have praised Allah (سبحانہٗ وتعالیٰ), we have presented our needs of which most important is

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

IH DINAS SEERAATAL MUSTAQEEM

"Hidaayat of the straight path."

The greatness of Allah Ta'aala was in front of us, we have made

our ***Tasbeeh***, and all this to the best of our ability. Now Allah says that we are in a position to sit down in front of Him. Like when entering a royal court, only after adhering to all the rules of protocol, we are able to seat ourselves. It appears outwardly, that to sit in front of such a great Being, goes against the grain of respect. However, we should understand, this symbolicallly in the way that when we go to some great person, and he streches his legs out and we have to kiss his feet, so we go to a sitting position to kiss his feet or either that we are waiting for his next command. Therefore, sitting in ***Qa'ada*** is as if we are sitting to kiss the 'feet' of Allah (سبحانہ وتعالیٰ). One of these two reasons can be taken as the symbolic interpretation of sitting in ***Namaaz***. Even while we are waiting, we should not keep that time void of any ***Ibaadat***. There should be ***Ibaadat*** in this action too. For this reason, we should fill this 'waiting period' with the praises of Allah, ***Durood, Salaam, Tashahud,*** in this way we recite ***Tashahud***,

ِ وَالصَّلَوٰةُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ
وَبَرَكَاتُهٗ ط اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ
هَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

ATTAHIYYAATU LILLAHI WAS SALAWAATU WAT TAYYIBAATU AS SALAMU ALAIKA AIYYUHAN NABEEYYU WA RAHMATULLAAHI WA BARAKAATU AS SALAAMU ALAINA WA ALAA IBAADILLAAH HIS SAALIHEEN ASH HADU'ALLAA ILAAHA ILLALLAH WA ASH HADU ANNA MUHAMMADAN ABDUHU WA RASOOLUH

This supplication is in accordance to the ***Hanafi Mazhab. Shaafees*** read the ***Tashahud*** differently. The meaning of the ***Tashahud*** scripted above is:

"All worship of Allah, of the tongue, is solely for Allah (سبحانہ وتعالیٰ), (this encompasses all the ***Ibaadat*** made with the tongue, including ***Zikr Tilaawat*** etc, and all the ***Ibaadat*** of the body, including ***Namaaz, Haj, Jihad***, etc., is also solely for Allah Ta'aala. All ***Ibaadat*** of wealth, ***Zakaat, Sadaqah, Lillah,*** money

spent for water to make ***Wuzu***, clothes to make ***Namaaz***, money spent going for ***Haj*** etc.), all also belongs solely to Allah (سبحانہ وتعالیٰ). All the blessings of Allah be upon you, O **NABI** of Allah (صلی اللہ علیہ وسلم). ***Salaam*** on us and on all the servants of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness That **MUHAMMAD** (صلی اللہ علیہ وسلم) is the slave, and messenger of Allah (سبحانہ وتعالیٰ).

To read ***Tashahud*** (Attahiyaat) in the first, and second ***Qa'ada*** of ***Namaaz*** is ***Waajib***. To sit in the last ***Qa'ada*** of ***Namaaz*** to the extent of reading ***Attahiyaat*** is ***Fard***. It is re-iterated that we should make ourselves aware of the different aspects of ***Namaaz*** i.e. the ***Faraaid***, the ***Sunnan***, the ***Mustahabbaat*** etc., also, it is not required that a person should be absorbed in ***Namaaz*** in terms of concentration. This is confirmed by ***Mujaddide Alif Thaani*** (رحمۃ اللہ علیہ), as well as ***Hazrat Shah Ahmed Shaheed Saheb*** (رحمۃ اللہ علیہ). What, in fact, is required is the realisation that the recitation, or action which is being performed, is being performed for Allah (سبحانہ وتعالیٰ). For example, Allah (سبحانہ وتعالیٰ) has commanded me to read four ***Rakaats*** of ***Namaaz***, currently the third ***Rakaat*** is being performed, knowledge of being in the third ***Rakaat*** is what is meant by concentration. Also, Allah has made ***Qiyaam Fard*** while performing ***Namaaz***, I am in ***Qiyaam***, Allah has made ***Qiraat Fard*** on me while performing ***Namaaz***, I am doing this duty. It is ***Sunnat*** for me to say,

رَبَّنَا وَلَكَ الْحَمْدُ

RABBANAA WA LAKAL HAMD

I am saying this. This is what is meant by concentration. To know the laws which Allah (سبحانہ وتعالیٰ) has given us, and, with awareness fulfilling these laws. This is what is meant by concentration. We have made our target beyond our means by assuming that we need to be tatally absorbed in ***Namaaz***.

Hazrat Moulana Muhammad Umar Saheb Palanpuri in an ***Ijtima*** said in public that ***Hazrat Moulana Muhammad Zakarriya Saheb***

(رحمۃ اللہ علیہ) had the sincerity, the simplicity and openness in him, in that, when performing ***Namaaz***, he would become aware of the arrival of a guest, he would make his ***Namaaz*** short, not quick, but short. Short, in this case is to perform only what is essentially necessary according to the ***Waajibaat*** and ***Faraaid*** stipulated for ***Namaaz***. In other words reading until ***Tashahud*** only,

اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ،

ASH HADU'ALLAA ILAAHA ILLALLAH WA ASH HADU ANNA MUHAMMADAN ABDUHU WA RASOOLUH

then making ***Salaam***. When these aspects are known, then when a person is in a hurry, he would know how to make his ***Namaaz*** short, whenever the neeed arises, yet make a perfect ***Namaaz***. We shouldn't, under normal circumstances shorten our ***Namaazes***. ***Hazrat Moulana Abraarul Haq Saheb*** (رحمۃ اللہ علیہ) always highlighted that all of us want everything of the best. The best garden, the best cars, the best furniture.. Why is it that we don't strive to make our ***Ibaadat***, our ***Zikr, Namaaz, Tilaawat*** etc. the best, when the need arises only the ***Fard*** or ***Wajib*** aspects can be instituted.

The above illustrates an important point, and that is, there are two important aspects in ***Deen***. One is the ***Mizaaj*** of ***Deen***, and the other is the ***Hudood*** of ***Deen***. If these points are well understood, many things will become easy for us. The ***Mizaaj*** of ***Deen*** is ***Taqwa*** complete piety, precautions, full to the limits. Then there are the limits of ***Deen***, which distinguishes between ***Jaaiz*** (permissible), ***Na-Jaaiz*** (not permissible). ***Makrooh***, etc. A person's nature must be to choose ***Taqwa*** (piety) to it's height, use precaution to it's height, and fulfill every ***Fard, Waajib, Sunnate Muakkida, Sunnate Ghair Muakkida, Mustahabbaat, Nawaafil,*** and ***Aadaab*** completely.

The ***Hudood*** should be used only in the time of need, when one finds oneself in a pressing situation. Like for example, a farm labourer who has to travel a distance to labour. One day

he forgot his ***Topee***. At the time of ***Zohar Namaaz*** he shouldn't say that he forgot his ***Topee***, so he won't perform his ***Namaaz***. ***Mizaaj*** will dictate that ***Namaaz*** must always be performed with a ***Topee***. Since he forgot his ***Topee***, and his house is quite a distance from where he works, he has to perform his ***Zohar Namaaz***. This is where one finds the 'elasticity' in ***Shar'iat***. This 'elasticity' is not to be used all the time. The elastic only stretches at need. In other times it is it's normal position. Therefore, it is quite permissible for him, under the circumstances to perform ***Namaaz*** without the ***Topee***.

This aspect of ***Deen*** was taught to us by the ***Kulafaa-e-Raashideen***. This ***Mazmoon*** is of ***Hazrat Moulana Muhammad Umar Saheb Palanpuri*** (رحمۃ اللہ علیہ), in which ***Hazrat*** outlined that the first two ***Kulafaa-e-Raashideen, Hazrat Sayyidina Abu Bakr*** (رضی اللہ عنہ), ***Hazrat Sayyidina Umar*** (رضی اللہ عنہ), taught us the ***Mizaaj*** of ***Deen***, the proper ***Mizaaj*** of how we should live, and both of them are the fathers-in-Law of **RASOOLULLAH** (صلی اللہ علیہ وسلم). ***Sayyidina Uthmaan*** (رضی اللہ عنہ) and ***Sayyidina Ali*** (رضی اللہ عنہ), taught us the ***Hudood*** of ***Deen***, the limits of ***Deen***, and both of them are the sons-in-law of **RASOOLULLAH** (صلی اللہ علیہ وسلم).

An example of this is that when **RASOOLULLAH** (صلی اللہ علیہ وسلم), used to perform ***Khutba***, he used to stand on the top step of the ***Mimbar***. When ***Hazrat Abu Bakr*** (رضی اللہ عنہ) became the ***Khaleefa***, he used to stand on the step lower than the one on which **RASOOLULLAH** (صلی اللہ علیہ وسلم) used to stand. This was out of humility. When ***Hazrat Umar*** (رضی اللہ عنہ), became the ***Khaleefa***, he stood on the lowest step of the ***Mimbar***. This, again was out of humility. This is the ***Mizaaj*** of ***Shari'at***, humility. When ***Sayyidina Uthmaan*** (رضی اللہ عنہ) became the ***Khaleefa***, he stood on the top step of the ***Mimbar***. The people objected. They said that ***Hazrat Abu Bakr*** and ***Hazrat Umar*** (رضی اللہ عنہم) had showed humility by standing on progressively lower steps, how could ***Hazrat Uthmaan*** (رضی اللہ عنہ) stand on the highest step. He replied that if he went one step down, the ***Khateeb*** in a hundred years would have to dig a

well in the ***Masjid***, and he will have to go to the bottom to deliever the ***Khutba***. This is the ***Hudood*** of ***Shar'iat***, that it is totally acceptable to perform the ***Khutba*** from the top step. The ***Mizaaj*** of ***Shar'iat*** is the respect, as portrayed by the former two ***Kulafaa*** (رضی اللہ عنہم). The ***Hudood*** of ***Shar'iat*** dictates that when the need arises ***Shar'iat*** can be taken to the limit, as portrayed by ***Hazrat Uthmaan*** (رضی اللہ عنہ). Our ***Deen*** must always be kept on the ***Mizaaj***. The only time ***Hudood*** should be applied is during times of pressing need. This also applies to the performance of ***Namaaz***. Under normal circumstances, the ***Mizaaj*** must be adopted. However when the time of need arises, for example, at an airport, when time is very limited, then the ***Hudood*** aspect of performing ***Namaaz***, that is completing only the ***Fard*** and ***Wajib*** aspects of ***Namaaz*** is permissible. A very short ***Surah*** could be recited. In ***Ruku*** and ***Sajda*** the appropriate ***Tasbeehs*** (SUBHAANA RABBIAL AZEEM and SUBHAANA RABBIAL A'ALAA) could be recited once only. ***Qa'ada*** could be shortened etc. In this way, many of our modern day queries can be solved using this as a guide. We must remain with ***Mizaaj***, and resort to ***Hudood*** only when the need arises.

Adopting the correct ***Mizaa***j is also one aspect of ***Islaah***, of ***Tasawwuf***, of the ***Khaanqah***. and to know the ***Hudood*** is an aspect of ***Fiqah***. This is why the ***Ilm*** (knowledge of ***Deen***) is absolutely necessary. Life becomes easy when the knowledge of ***Deen*** is acquired, and for this, the company of the ***Ulama*** is absolutely essential.

Continuing with the last ***Qa'ada***, the symbolic value of the ***Qaada*** is that it is now time to take leave from the Royal Court of Allah (سبحانہ وتعالیٰ). We were shown the ***Aadaab*** of entering the ***Masjid***, the ***Aadaab*** of starting the ***Namaaz***, how to come into the presence of Allah. Now is the time to take leave. This also has to be learnt. When visiting someone, our children are taught to make ***Salaam*** when entering and leaving. These are things we also do. It is because this practice is engrained in us,

much is not thought about it. We are now leaving the presence of Allah, the Court of Allah, and we are now taught how to leave this Royal Court of Allah.

The ***Salaam*** we make to the ***Masjid*** upon entry, is two ***Rakaats*** of ***Tahayyatul Masjid***. The ***Salaam*** made upon entry into ***Namaaz*** is ALLAHU AKBAR. The ***Salaam*** of the ***Haram Shareef*** is ***Tawaaf***. The way to make ***Salaam*** when leaving Allah's presence is to recite

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰةُ وَالطَّيِّبَاتُ

ATTAHIYAATU LILLAHI WAS SALAWAATU
WAT TAYYIBAATU...,

by first praising Allah, then, by sending Salaam on Nabi-e-Kareem (ﷺ),

لسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط

...AS SALAAMUALAIKA AYYUHAN NABIYYU
WA RAHMATULLAHI WA BARAKAATUH,

then we give salaams to ourselves, . . .

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

AS SALAAMU ALAINA WA ALAA IBAADIL
LAAHIS SAALIHEEN,

and all the pious servants of Allah. Salaam means peace, and this is the ideal way of asking for peace for ourselves.

We first sent salaams to Allah, then to Nabi (ﷺ), and then we 'fit' ourselves into requesting peace for ourselves, and the pious servants of Allah. Then,

، اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

ASHHADU AN LA ILAHAA ILLALLAAHU WA ASHHADU ANNA
MUHAMMADAN ABDUHU WA RASOOLOOHU

We bear witness to the oneness of Allah, and the prophethood, that Nabi-e-Kareem (ﷺ) is the Messenger of Allah.

This is ***Tauheed***, which means Allah is one, and we don't associate anything in the worship of Allah, and nobody else is worthy of worship besides Allah, and we realise that **MUHAMMAD** (صلى الله عليه وسلم), is a ***Banda*** of Allah (سبحانہ وتعالیٰ), he is the greatest of the servants of Allah. We should also realise, that by saying this ***Kalima*** of ***Tauheed***-the oneness of Allah, and the ***Risaalat*** of **NABI-E-KAREEM** (صلى الله عليه وسلم), and believing it in the heart, has made us Muslims. We should accept as Muslims that ***Namaaz*** has been made ***Fard*** upon us. ***Namaaz*** should be completed in this way. It must be remembered, that a fundamental point is always repeated. It will be initiated in the beginning, repeated in the duration, and repeated at the end as well. Therefore, when a person intends to come in the presence of Allah, right in the beginning, before ***Takbeere Tahreema***, he recites the subject of ***Tauheed***,

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوَاتِ
وَالْاَرْضَ حَنِیْفًا وَّمَا اَنَا مِنَ الْمُشْرِکِیْنَ ○

**INNI WAJJAHTU WAJHIYA LILLAZEE FATARAS SAMAWATE
WAL ARDA HANEEFOW WAMA ANA MINAL MUSHRIKEEN**

I have turned my face to Him, who has created the skies and the earth, and I have turned my mind and my life from all else, but Allah (سبحانہ وتعالیٰ), and I don't associate any partners with Allah (سبحانہ وتعالیٰ).

This subject of ***Tauheed*** is repeated throughout the ***Namaaz***, for example,

لَا اِلٰهَ غَیْرُکَ

LA ILAAHA GHAIRUK

There is no deity besides Allah, and

اِیَّاکَ نَعْبُدُ وَاِیَّاکَ نَسْتَعِیْنُ

IEEYYA KAN 'ABUDOO WA EEYYA KA NASTA'EEN

Only You do we worship, only from You do we Seek for help.

In the same way, the ***Nammaz*** ends with the fundamental subject of ***Tauheed***, when we recite,

نْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

ASHHADU AN LA ILAHAA ILLALLAAHU WA ASHHADU ANNA MUHAMMADAN ABDUHU WA RASOOLOOHU

The reason why this is referred to as the end of the ***Namaaz***, is because the main part of the ***Namaaz***, the ***Fard***, and ***Waajib*** ends at this point, and the ***Sunnats*** continue here from.

Then read ***Durood Shareef*** after this

مَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ

ى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْد مَّجِيْد

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMAD KAMAA SALLAITA ALAA EBRAHEEMA WA ALAA AALI EBRAHEEMA INNAKA HAMEEDUM MAJEED

O Allah send Durood on Nabi-e-Kareem (ﷺ) and on the family of Nabi-e-Kareem (ﷺ), as You sent Durood on Ibraheem (عليه السلام), and the family of Ibraheem (عليه السلام),You are worthy of all praise, You are the Greatest, the most Lofty.

Then we recite,

مَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ

ى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْد مَّجِيْد

ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMAD KAMAA BAARAKTA ALAA EBRAHEEMA WA ALAA AALI EBRAHEEMA INNAKA HAMEEDUM MAJEED

O Allah send blessings on Nabi-e-Kareem (ﷺ) and on the family of Nabi-e-Kareem (ﷺ), as you sent blessing on Ibraheem (عليه السلام), and the family of Ibraheem (عليه السلام), You are worthy of all praise, You are the Greatest, the most Lofty.

On this point, the ***Durood*** read states that O Allah, send ***Salaams*** to **NABI-E-KAREEM** (ﷺ), as You have sent ***Salaams*** to ***Hazrat Ibraheem*** (عليه السلام). This appears to indicate that ***Hazrat Ibraheem*** (عليه السلام)'s ***Durood*** was superior to that of **NABI-E-KAREEM** (ﷺ).

Hazrat Sheikhul Hadith, Moulana Muhammad Zakariyya Saheb (رحمۃ اللہ علیہ) has explained this in the way of a person wanting to purchase a certain type of material, and he takes along with him a sample of what he desires to purchase. The sample is only a small piece, but what he is getting is the main, desired, required item. Therefore, from this, we see that ***Salaam*** for **NABI-E-KAREEM** (ﷺ), is the greatest, the most honourable. He is ***Imaamul Ambiya***.

Now we should, with respect recede. We have now shown our last respects. Like when we enter our ***Namaaz***, we begin with the ***Fard*** saying **ALLAHU AKBAR**, To come out of the ***Namaaz*** is also ***Fard***. The ***Sunnat*** way of fulfilling this ***Fard***, is saying

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

AS SALAAMU ALAIKUM WA RAHMATULLAAH.

A person making ***Namaaz*** on his own, when making ***Salaam***, should make his ***Salaam*** to the ***Farishtas, Kiraaman, Kaatibeen***. When making ***Namaaz*** with ***Jamaat***, the ***Muqtadi*** should make the ***Niyyat***, that when he makes ***Salaam*** on his right side, he makes ***Salaam*** to the ***Farishta***, and all who are on his right side, and when he makes ***Salaam*** on his left side, he makes ***Salaam*** to the ***Farishta***, and all who are on his left side. If the ***Imam*** is on the right side of the ***Muqtadi***, then the ***Muqtadi*** should make the ***Niyyat*** of making ***Salaam*** to the ***Imam*** when he makes ***Salaam*** on the right side. When the ***Muqtadi*** is directly behind the ***Imam***, he should make the ***Niyyat*** for ***Salaam*** to the ***Imam*** when making ***Salaam*** on both sides. This is how ***Namaaz*** is completed.

Reciting a ***Duaa*** after completing ***Namaaz*** is ***Sunnat***.

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ يَا ذَاالْجَلَالِ وَالْاِكْرَامِ

ALLAHUMMA ANTAS SALAAM WA MINKAS SALAAM
TABAARAKTA YA ZAL JALAALI WAL IKRAAM

"O Allah! You only are peace and peace only comes from You, and You are that Being of purity, of piety, and of forgiveness.

This ***Duaa*** is ***Sunnat***. In the ***Sahi Hadith***, the ***Duaa*** is read only to this extent. Normally, people add much more to this ***Duaa***.

WHAT OUR ATTITUDE SHOULD BE BETWEEN NAMAAZES

When a person has gone five times to the court of Allah (سبحانہٗ وتعالیٰ), and he has taken all the favours of Allah (سبحانہٗ وتعالیٰ) in the five time's ***Namaazes***, it is now compulsory upon him to be steadfast on what he had admitted to Allah in the ***Namaazes***. The purpose of going to the ***Masjid*** is to re-establish, and reconfirm our ***Ta'aluq*** with Allah (سبحانہٗ وتعالیٰ). We are called to Allah (سبحانہٗ وتعالیٰ) for a little while, and for the major time we are sent out again to earn our livelihood and go about our usual chores. However, during the time we are out of ***Namaaz***, or the ***Masjid***, we should in all aspects be the same as we were during ***Namaaz*** times. The situation shouldn't be such, that we say to Allah (سبحانہٗ وتعالیٰ) five times daily in ***Namaaz***,

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

EEYYA KANA'BUDOO WA EEYYA KANAS TA'EEN

"Only You do we worship, only from You do we seek help."

then, when a need arises, we go to somebody else, and burden them with our needs. Also, we had read in our ***Namaaz***,

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

IH DINAS SEERAATAL MUSTAQEEM

"O Allah, show us the straight path."

We now need to find out what the straight path is, we need to acquire the knowledge. Immediately thereafter, Allah Ta'aala tells us, in

الٓمّٓ ۚ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛۚ فِيْهِ ۛۚ هُدًى لِّلْمُتَّقِيْنَ

ALEEF LAAM MEEM, ZAALIKAL KITAABU LAA RAY BAFEE HUDAL LIL MUTTAQEEN

"This is the Kitaab in which there is no doubt, a guide for Muttaqeen."

This is the ***Kitaab*** of ***Hidaayat***, the ***Hidaayat*** we asked of Allah when we recited,

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

IH DINAS SEERAATAL MUTTAQEEM

We should therefore study the whole ***Quraan Shareef***, we should study the ***Fiqah***, the ***Masaa'il*** sit in the ***Bayaans*** of the ***Ulama***, and find out what is the ***Hidaayat***. We requested the ***Hidaayat***, therefore, we should find out what the ***Quraan*** tells us.

REVISION ON FOCUSSING THE EYES WHEN IN QA'ADA

When in a sitting position, our head should be straight, the eyes should be focussed on the lap. In the standing position, with the head straight up, the eyes should be on the spot where ***Sajda*** is made. In ***Ruku***, with the head straight, the eyes should be focussed on the feet. The head should not be bent in any posture of ***Namaaz***. All this requires is some practice, and it is not at all difficult. Then all the ***Namaazes*** will be concentration-filled. The meanings of the ***Surahs*** should also be learnt, so we know what is being recited.

LESSON FIVE

DUAA-E-QUNOOT IN WITR NAMAAZ

In completion of His kindness, Allah (سبحانہٗ وتعالٰی) has made another three ***Rakaats*** of ***Witr Namaaz*** a necessity for us. It's benefits are so immense, that He did not want us to be deprived of it's benefits, to the extent that when a ***Banda*** performs all his ***Namaazes*** including his ***Witr***, he becomes the beloved of Allah. What great bounty is there then to have Allah (سبحانہٗ وتعالٰی) choose us as His beloved. ***Hazrat Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم) aptly puts this in the following phrase,

اچھوں کو چاہنا کتنا اچھا
لیکن اچھے ہمیں چاہیں تو پھر کیا چاہیئے

ACHHO KO CHAHNAA KITNAA ACHHAA.
LEKIN ACHHE HAME CHAHE TO PHIR KYA CHAHIYE.

How good it is to love the good.
But if the good desire us, what more is there to ask for?

The three ***Rakaats*** of ***Witr*** is ***Wajib***, and to read ***Duaa-e-Qunoot***, after our ***Qiraat***, and before going into ***Ruku*** in the final ***Rakaat*** is also ***Waajib***. The ***Duaa-e-Qunoot*** is as follows:

مَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
كَ وَنُثْنِيْ عَلَيْكَ الْخَيْرُ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
خْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ، اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ
كَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْا
مَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِق

ALLAHUMMA INNA NAS TA'EENUKA WA NAS TAGHFIRUKA
WA NU'MINU BIKA WA NATAWAKKLU ALAIKA WA NUTHNI
ALAIKAL KHAIR WA NASHKURUKA WALAA NAK FURUKA
WA NAKHLAOO WA NATRUKU MAY YAF JURUK.

**ALLAHUMMA EEYYAKA NA'BUDOO WA LAKA NUSALLIE
WA NASJUDU WA EELAIKA NAS'AA WA NAHFIDOO
WA NARJOO RAHMATAKA WA NAKHSHA AZAABAKA
INNA AZAABAKA BIL KUFFAARI MULHIQ**

"O Allah, (the very word Allahumma, O Allah, is a word of great love. O my Allah! No other word of love, or endearment can substitute the word Allahumma), we seek Your help and we seek Your forgiveness, and we have brought Imaan (faith) on You, and we trust upon You, and all words of praise we say to You, and we make Shukr (give thanks), to You. We don't disparage You, and we don't associate with Your disobedient servants. O Allah, it is only You we worship, and only You that we perform our Namaaz for, and make our Sajda (go into prostration) to, and we run towards You, and we seek and hope for Your mercy, and we fear Your punishment, undoubtedly Your Punisment will be meted out to the non believers."

Now, with sincerity, we should reflect on and compare what we have told Allah (سبحانہ وتعالیٰ), and what our actual actions are. Then we should think of the day of ***Qiyaamah***, when we are going to be in front of Allah (سبحانہ وتعالیٰ), facing Allah (سبحانہ وتعالیٰ), having done actions contrary to what we professed when supplicating to Allah (سبحانہ وتعالیٰ). ***Imaan*** is not only an aspect of belief, but together with belief, we should have the ***Yaqeen*** (conviction) of what we believe in. In other words, we should not merely profess our belief through the tongue, but through the heart as well. There are stages of ***Yaqeen*** from the heart as well. For example, we know that fire burns. We believe this, and have the ***Yaqeen*** in the heart, therefore we will not deliberately put our hands in the fire. Similarly, the wealth of orphans is also the fire of ***Jahannum*** (Hell), as stated in the ***Quraan Shareef***.

اِنَّ الَّذِيْنَ يَأْكُلُوْنَ اَمْوَالَ الْيَتَامٰى ظُلْمًا
اِنَّمَا يَأْكُلُونَ فِى بُطُوْنِهِمْ نَارًا

**INNAL LAZEENA YA'KULOONA AMWAALAL YATAAMA ZULMAN
INNAMAA YA'KULOONA FI BUTOONIHIM NAARA**

"Those who devour the wealth of orphans are devouring the fire of Jahannam."

Therefore, if ***Yaqeen*** is in the heart, we wouldn't touch the wealth of orphans. Similarly, insurance is also forbidden, and there is prescribed punishment for this too. Also ***Riba*** (interest) is ***Haraam***. Allah (سبحانہٗ وتعالیٰ) declares war on the person who uses money derived from interest. We have been told what the effect of each ***Gunaah*** (sin) is, the ***Yaqeen*** has to come into us. If we have this ***Yaqeen***, our lives will be in accordance with doing things for the pleasure of Allah. A combination of verbal admission of ***Imaan***, and ***Yaqeen*** in the heart, gives birth to ***Amal*** (practice). We can take stock of ourselves to determine how much ***Yaqeen*** we have. This is done by scrutinising our own ***Amal***. It is related in the ***Hadith***,

حَاسِبُوْا اَنْفُسَكُمْ قَبْلَ اَنْ تُحَاسِبُوْا

HAASIBU ANFUSAKUM QABLA ANTO HAASABU

"Take stock of yourselves before Allah takes stock of you."

The weakness in our ***A'amal*** will tell us how much of ***Yaqeen*** we have in the heart. The lay man is unaware of this. Therefore, it is compulsory upon the learned to make them aware that just by saying one has ***Imaan,*** is not enough. ***Imaan*** should come from the heart as well.

Maut (death) is the ultimate test that indicates the ***Yaqeen*** that comes out of a person. To measure the level of ***Yaqeen***, and to check ourselves, Allah (سبحانہٗ وتعالیٰ) gives us tests in the ***Dunya*** on many occasions. Where do our minds and thoughts go when we are suddenly in the face of an accident? What gets uttered from the tongue at that instant? How did we react in such a situation? Is our ***Ta'aluq*** with Allah at that time or not? Allah (سبحانہٗ وتعالیٰ) should first come to mind.

With regard to the meaning of

وَنَخْلَعُ وَنَتْرُكُ

WA NAKHLA'OO WA NATRUK

We should realise that we haven't followed our ***Akaabir***, our ***Sufis***, and our elders just because of willful wishing. On the contary, we have seen that they are the true ***Aashiqaan*** (Lovers) of **RASOOLULLAH** (صلى الله عليه وسلم), they have followed the way of ***Shari'at*** and ***Fiqah*** to it's limit. They have understood ***Deen*** in it's completeness. Their practice is an explanation of ***Shari'at***. They hate ***Gunaah*** (sin) to the limit. However, they are compassionate to the sinner, as we are constantly taught to hate the sin, and not the sinner. The reason they have this love is because despite being a sinner, the person is an ***Ummati*** of **RASOOL** (صلى الله عليه وسلم) . He has a ***Nisbat*** with **RASOOLULLAH** (صلى الله عليه وسلم), and he is a ***Banda*** of Allah (سبحانه وتعالى). In another ***Hadith***, instead of the word **YAFJURUK**, (those who disobey Allah),the word **YAKFURUK**, (those who make ***Kufr***), is used. This means, not those who commit sins, but those who make ***Kufr***. ***Moulana Ashraf Ali Thaanwi*** explains, on this point, that when a person is involved in ***Fisq-e-Amali***, (sin with regard to actions), one should not break contact with the person. However, when a person is involved in ***Fisq-e-I'itiqadi***, (a person becomes a non-believer, e.g. an Atheist, A Hindu, Christian, ***Shia, Qadiani*** etc.) ***Khuda Na Khaasta***, (Allah forbid), then we are commanded to break complete contact with him. The ***Buzurgs*** kept contact with the sinners. Not because of their sin, but in order to reform them. Therefore, one important aspect of ***Tableegh*** is to work and advise, people with ***Hikmat*** (wisdom). ***Moulana Abdul Hamid Saheb*** (دامت برکاتہم), quotes an example of ***Hazrat Moulana Umar Palanpuri*** (رحمۃ اللہ علیہ), wherein he quotes from the ***Quraan Shareef*** thus, Allah says,

اُدْعُوْا اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ

OED OO ILA SABEELI RABBIKA BIL HIKMA. . .

"Call towards the way of your Allah with wisdom. . ."

وَالْمَوْعِظَةِ الْحَسَنَةِ

. . .WA MOW IZATIL HASANA. . .

". . .and with good speech . . ."

وَجَادِلْهُمْ بِالَّتِىْ هِىَ اَحْسَنَ

. . .WA JAADIL HUM BIL LATI HIYA AHSAN

“. . . and by discussion and light debate they should with kindness persuade them to go out in the path of Allah.”

The first part of this ***Aayat*** means that they should be called towards Allah (سبحانہٗ وتعالیٰ) with wisdom. This is the aspect of ***Gusht***. When they come to the ***Masjid***, then apply the second part of this ***Aayat***, that is to give them a good talk. When this is done, then apply the third aspect of this ***Aayat*** which is that their ***Tashkeel*** should now be made. This ***Aayat*** applies to the topic in a practical sense. The crux of what is discussed here is that when a person is involved in ***Gunaah***, it doesn't mean that we should break contact or ties with them. For example if one'schildren don't read ***Namaaz***, or one's relative watch T.V, ties should not be broken. However, they should be persuaded to follow the right path. It is when a person's ***Aqeedas*** are not correct, the contact should be broken.

However, when a clear indication is given that a sinner is not interested in reforming, despite extensive effort made, (effort here according to ***Hazrat Moulana Abdul Hamid Saheb*** (دامت برکاتہم), is years of effort), yet one sees that there is no hope of reformation, then to break contact with that person would be necessary. At that time the person should be disliked for Allah's sake, due to this person's persistence of being in sin.

A very important point to note here, and it should be well understood, is that when we see the ***Amal*** of some ***Buzurgs***, in ***Ghalba-e-Haal*** (when he is overtaken by compassion), like for example ***Shah Ismail Shaheed*** (رحمۃ اللہ علیہ), who went into a brothel to conduct ***Nikah*** of one of the brothel resident's, and making ***Gusht*** there, whereby he got the rest of the residents to change their ways for the better, or many other such conditions, we should neither object to those conditions nor should we emulate them. Another example is that of a ***Majzoob***. His ***Ta'aaluq***

(contact) with Allah is very high, but the ***Ummat*** can't follow him. A ***Majzoob*** normally doesn't get married, we shouldn't think that he is such a pious man to the extent that we emulate him and not get married too. Our duty is to follow the ***Sunnat***. The ***Sunnat*** is to get married, we should get married and have children. The ***Majzoob*** is excused. Similarly, a ***Buzurg***, sometimes, when overtaken by compassion, would probably chase someone away from him for a small matter, yet, on the other hand, when someone commits a major ***Gunaah***, he would call the person closer to him. Our duty is to observe the ***Sunnah*** in all matters. Generally, we should follow our ***Buzurgs***, but when some condition has overtaken them, we should not follow them.

QUANTIFYING THE STATUS AND VALUE OF NAMAAZ

Namaaz, as discussed previously, is a combination of all the ***Ibaadat*** of all the creation of Allah (سبحانہٗ وتعالیٰ). For example, trees and buildings are upright, thus Allah gave us ***Qiyaam*** in ***Namaaz***. Cows, sheep goats, elephant are perpetually in ***Ruku***, Allah gave us ***Ruku*** in ***Namaaz***. Snakes, crocodiles, insects, are in ***Sajda***, Allah gave us ***Sajda*** in ***Namaaz***. Mountains are in ***Qu-ood*** (sitting position). Allah gave us ***Qa'ada*** in ***Namaaz***. All the above creation of Allah are in ***Ibaadat*** all the time. Allah gave us a combination of all that ***Ibaadat*** in ***Namaaz***. This is with regard to the creation of Allah in this ***Dunya***.

Then there are ***Farishtas*** (angels), who are all the time in ***Qiyaam***, those who are in ***Ruku*** all the time, similarly, those who are in ***Qu-ood***, some in ***Tasbeeh***. Thus the combination of the ***Ibaadat*** of the ***Farishtas*** has been given to us, by Allah. ***Namaaz*** is also a combination of all our other ***Ibaadat*** as well. An example is that in order to make ***Namaaz***, we have to perform ***Wuzu***. A ***Mussallah*** is needed for reading ***Namaaz***. A ***Masjid*** is required. These have to be paid for. Therefore the things that have to be paid for is symbolic of the ***Ibaadat*** of ***Zakaat***. When the ***Niyyat*** is made that we are making ***Namaaz*** facing the ***Qibla***, this is symbolic of the ***Ibaadat*** of ***Haj***. The

Takbeere Tahreema is symbolic of donning the ***Ehraam***. Facing the ***Qibla*** in ***Namaaz*** is symbolic of our ***Tawaaf***. The standing position in ***Namaaz*** is symbolic of our ***Wuqoof-e-Arafaat***. The movement, and change in posture in ***Namaaz*** - from ***Qiyaam*** to ***Ruku, Sujood, Jalsa, Qu-ood*** - is symbolic of the movement between ***Safaa*** and ***Marwa***. Thus, the ***Ibaadat*** of ***Haj*** is given to us by Allah (سبحانہ وتعالیٰ) in ***Namaaz***.

Similarly, ***Namaaz*** is our ***Roza***. As soon as we start our ***Namaaz***, we are forbidden to eat anything. In previous ***Shari'ats*** there was a ***Roza***,

نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا

INNI NAZARTO LIRRAHMAANI SOAMA FALAN
OOKALLI MAL YOWMA INSEEYA

"I have made Nazar of Roza, that I won't speak to any person"

We should realise that this ***Namaaz*** was given to us at ***Me'raaj***, at the ***Arsh*** (throne) of Allah (سبحانہ وتعالیٰ). All the commands of Allah were recieved on the ***Farsh*** (on earth). However, for the command of ***Namaaz***, Allah (سبحانہ وتعالیٰ), had **Nabi-e-Kareem's** (صلی اللہ علیہ وسلم) heart washed with the water of ***Zam Zam*** and then ascended him into the heavens. Therefore, the whole ***Me'raaj*** in essence, was for ***Namaaz***.

Alhamdulillah, the five lessons of performing our ***Namaaz*** with concentration and devotion are completed. If we will practice on these five lessons, then ***Insha-Allah***, we will get the reality of ***Namaaz***. Now by this ***Namaaz***, Allah will open wisdom to us. We will experience the reality of As ***Salaatul Me'raaj***. We will be meeting Allah (سبحانہ وتعالیٰ) with each ***Namaaz***, The object is that we are to leave this world, and whatever is in this world must be utilised to acquire Allah.

وَاللّٰهُ يَرْزُقُ مَنْ يَّشَاء

WALLAHU YARZUQU MAYYASHAA

"...and Allah (سبحانہ وتعالیٰ) grants this to whomsoever He wants."

O Allah, grant to all our friends, to all the seekers of the truth this great treasure, and give us death on this perfect ***Namaaz***, and make us rise with this perfection.

A very important point was highlighted in the beginning. That is, at the end of the ***Namaaz***, after reading ***Durood Shareef***, and before making ***Salaam***, it is also ***Sunnat*** that we read a ***Duaa***, from the ***Quraan-e-Paak*** or from the ***Hadith***. The common ***Duaa*** that we read is,

مَّ اغْفِرْلِیْ وَلِوَالِدَیَّ وَلِاُسْتَاذِیْ وَلِجَمِیْعِ الْمُؤْمِنِیْنَ
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِیْنَ وَالْمُسْلِمَاتِ

ALLAHHUMMAGH FIRLI WALI WAALI DAYYA WALI USTAAZI WALI JAMEE IL MU'MINEENAA WAL MU'MINAAT WAL MUSLIMEENAA WA MUSLIMAAT

In the ***Kitaab***, ANWAAR-US-SALAAH, by ***Hazrat Shah Ahmed Shaheed Saheb***, the recitation of a ***Duaa*** after ***Durood Shareef*** was not mentioned. The reason for this is that the person writing the ***Kitaab*** must have for some unintended reason missed this supplication. A point to note is the honesty of our ***Ulama. Sufi Iqbal Saheb*** (رحمۃ اللہ علیہ) who is a senior ***Khaleefa*** and ***Khaadim of Hazrat Sheikh-ul Hadith, Moulana Muhammad Zakariyya Saheb*** (رحمۃ اللہ علیہ), could as well have fitted the ***Duaa*** on his own, when writing the original Urdu scripts, but he did not do so. This is also indicative of the ***Sahaaba*** (رضی اللہ عنہم). When relating ***Hadith***, when being in doubt to the extent of one word, would quote two words stating their uncertainity of which word was used by **NABI-E-KAREEM** (صلی اللہ علیہ وسلم).

ADVICE AND COMMENTARY OF HAZRAT MOULANA ABDUL HAMID SAHEB (دامت برکاتہم)WITH REGARD TO DUAA

Coming back to the ***Duaa*** after ***Durood Shareef*** and before ***Salaam***, it is related in the ***Hadith***, that ***Hazrat Abu Bakr*** (رضی اللہ عنہ), asked NABI-E-KAREEM (صلی اللہ علیہ وسلم), to teach him ***Duaa*** which he could make in his ***Namaaz***. NABI-E-KAREEM (صلی اللہ علیہ وسلم) told ***Hazrat Abu Bakr*** (رضی اللہ عنہ) to make the following ***Duaa,***

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ فَاغْفِرْلِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ط

ALLAHUMMA INNI ZALAMTU NAFSI ZULMAN KATHEERA WALA YAGHFIRUZ ZUNUBA ILLA ANTA FAGHFIRLI MAGHFIRATAM MIN INDIKA WARHAMNI INNAKA ANTAL GHAFOORUR RAHEEM

"O Allah I have made Zulm (oppressed) on my Nafs, a very great Zulm and there is no-one who forgives Gunahs besides You. Have mercy on me. You are the most forgiving, the most merciful."

This ***Duaa*** is noted in ***Bukhari Shareef***, ***Muslim Shareef***, and ***Madaarije Naboo'ah***. This ***Duaa*** came from ***Hazrat Abu Bakr*** (رضی اللہ عنہ), who claims to have made ***Zulm*** after performing ***Namaaz***. What ***Zulm*** from the greatest person after the ***Ambiya*** (علیہم السلام)? The ***Zulm***, ***Hazrat Abu Bakr*** (رضی اللہ عنہ) refers to here is that he did not perform the ***Namaaz*** as it should have been performed. Further, ***Hazrat Abu Bakr*** (رضی اللہ عنہ), asks Allah for forgiveness for his ***Gunaahs***, yet he did not commit a ***Gunaah***, he was but performing ***Namaaz***, but his conviction was,

مَاعَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

MA ARAFANAAKA HAQQA MA'ARIFATIK....

"O Allah we have not recognised You as You are ....

مَاعَبَدْنَاکَ حَقَّ عِبَادَتِکَ

MAA ABADNAAKA HAQQA IBAADATIK....

"....we have not made Your Ibaadat as is supposed to be made."

In view of the Greatness of Allah, the ***Banda's Namaaz*** is in fact one ***Zulm***. Our ***Ibaadat***, is such, that let alone ***Ibaadat***, our ***Istighfar*** is such, that we have to make ***Istighfar*** on our ***Istighfar.*** When a person makes a perfect ***Namaaz***, his ***Ma'arifat*** (recognition) of Allah increases. He realises that he can't make Allah's ***Ibaadat*** as it is supposed to be made. His fear of Allah increases. Therefore he reads,

اَللّٰھُمَّ اِنِّیۡ ظَلَمْتُ نَفْسِیۡ

ALLAHUMMA INNI ZALAMTU NAFSI ....

"O Allah! I have done a great wrong to myself ....

The more perfect a person becomes, the more he will realise that his ***Namaaz*** is weak. The sign of reading a 'perfect ***Namaaz***, is the realisation that the ***Namaaz*** is imperfect. Those who will tremendously benefit from this are those who made ***Tazkia-e-Nafs*** (Purification of the soul) for some while, and have to some extent inclined their hearts towards Allah.

COMMENTARY OF THE MEANING OF SURAH FAATIHA

Surah Faatiha is read in every ***Rakaat*** of our ***Namaaz***. It is in view of this, and with special care, that ***Hazrat Sayyed Ahmad Shaheed Saheb*** (رحمۃاللہ علیہ) has given it's meaning separately. In this ***Surah***, Allah (سبحانہٗ وتعالیٰ) has shown ***Duaas*** in various forms, and nobody can teach like how Allah has taught. That is why this is a very great ***Surah***. ***Duaa*** is a common tradition. A person who is in need, and has no power, no strength, is the one who supplicates. This condition must be created in a person. Therefore the more we beg from Allah, and show we are in need, the more we will get. We are asking of a Being who has got the qualities of generosity, and kindness, and has the courage of

giving, a Being who has great power. The difference of every individual's qualities of begging of Allah, will be the difference in his begging from Allah (سبحانہ وتعالیٰ). An example of this is, that the person, who realises more, that he is a ***Banda***, who is useless, he has got nothing, no strength, will ask for Allah for all that is needed by him. On the other hand, the person who feels that he has everything he needs, a good bank balance, people he feels he can rely on, will beg that much less of Allah (سبحانہ وتعالیٰ).

People who are not generous, are not normally asked for assistance. People also desist requesting assistance from those who, though being generous, pass remarks while offering assistance. The third quality is of people from whom assistance is not generally requested. They are those who are generous, and don't comment or insult while offering assistance, but after assisting the person in need, they boast about the way they assisted that person when he was in need, and they constantly remind the person who was in need of the assistance they rendered. He would also always remember the favour he did, and, in return, would expect a favour. Another person in this catagory, is a person who has the means of assisting, but needs to acquire the permission of others before he is able to assist someone else.

It would be easier to request assistance from a person who is able to assist, he is generous, and won't utter a word at the time of assisting, and will not even whisper of his assistance to anybody, let alone boast about it, he won't even remind the person in need of the assistance rendered. So much so, that the more you beg of this Being, the more your status increases. This being is non other than Allah Ta'aala. Any human being, when continuously requested for assistance would eventually get tired, and after some time would take action in notifying the person requesting assistance of limits that exist. However, with Allah (سبحانہ وتعالیٰ), **ALLAHU AKBAR**, this is not the case.

Allah (سبحانہ وتعالیٰ) says,

اِنَّ الَّذِیْنَ یَسْتَکْبِرُوْنَ عَنْ عِبَادَتِیْ
سَیَدْخُلُوْنَ جَھَنَّمَ دَاخِرِیْنَ

INNALLAZEENA YASTAKBIROONA AN IBAADATI SAYADKHULOONA JAHANNAMA DAAKHIREEN

"Those people who are too proud to ask of Me will be made to enter Jahannam."

When a person is extremely kind, and has the courage to render any kind of assistance, he is not afraid to open his coffer, and he just opens his treasure. There is no limit to his generosity. Due to his wonderful qualities, whoever asks of him, he gives in abundance, and even more than what was expected. This becomes the honour of that person. Now when someone begs of such a person, the person begging will first explain to the giver how kind and generous he is. He will also say that the giver never turns away anyone in need, and he gives more than what is asked to give. All the person's qualities will be expressed to the person who is going to render assistance. The person from whom is begged, also says that whatever was said to him is correct. An explanation of this is when sometimes a confident trickster approaches a person, and greets with a loud, pleasant ***Salaam***, then embraces him and praises him, saying he so kind. This person, in anticipation of a request for assistance from the trickster would deny all the praise showered on him. However Allah (سبحانہٗ وتعالیٰ), doesn't deny the praises showered on Him by His servant. Therefore, when the person puts forth his request, the admittance and acceptance of Allah (سبحانہٗ وتعالیٰ) of the praises, guarantee's acceptance of the request put forth.

Taking from Allah is also so ***Yaqeeni***, it is known that a person is going to receive. It is as if a person already has in his possession what was asked from Allah. For this reason, the gesture after ***Duaa***, by which we rub the palms of our hands over our face, is indicating in significance, that whatever was

requested has already been recieved by us. When we indicate this action,then Allah (سبحانہٗ وتعالیٰ) also says that when My servant has so much of ***Yaqeen*** in Me, he is showing Me outwardly that he already has recieved what he has requested from Me, now even if I wanted to refuse, I can't, I have to fulfill his request, and Allah is not such that He will refuse. We have just read the great, and generous quailities of Allah, how is it that He would refuse any request from His servants.

Up to this stage, although these lofty qualities were attributed to Allah (سبحانہٗ وتعالیٰ), ***Hazrat Shah Ahmad Shaheed Saheb*** (رحمۃ اللہ علیہ), in his ***Kitaab*** hadn't yet attributed these qualities to Allah (سبحانہٗ وتعالیٰ). Therefore in his ***Kitaab, Hazrat Shah Ahmad Shaheed Saheb*** (رحمۃ اللہ علیہ), continues to explain, that if we look arround, and see if there is somebody with such qualities which are mentioned above, then Allah (سبحانہٗ وتعالیٰ), after having fulfilling the requester's request, will never take back whatever He has given. Allah (سبحانہٗ وتعالیٰ) is the ***Maalik*** the sole king and controller of everything, the ***Khaaliq***, the One who looks after, and sees to the needs of the entire creation, **ALLAHU AKBAR.**

To elaborate on the above, ***Hazrat Moulana Abdul Hamid Saheb*** (دامت برکاتہم) narrated a ***Qissa*** (an event) which occured during the time and reign of ***Hazrat Suleimaan*** (علیہ السلام). ***Hazrat*** (دامت برکاتہم) relates that it is narrated that ***Hazrat Suleimaan*** (علیہ السلام), once requested to Allah (سبحانہٗ وتعالیٰ) that he wanted to take the reponsibilty of feeding the entire creation of Allah (سبحانہٗ وتعالیٰ) for one month. Allah (سبحانہٗ وتعالیٰ) said to ***Hazrat Suleimaan*** (علیہ السلام), O ***Suleimaan***, you won't be able to fulfill this. Then ***Hazrat Suleimaan*** (علیہ السلام), reduced the time span of this request, to one week. Allah (سبحانہٗ وتعالیٰ) again replied that he wouldn't be able to fulfill this. Then ***Hazrat Suleimaan*** (علیہ السلام) again reduced the time span of the request to only one meal. Allah (سبحانہٗ وتعالیٰ) again replied that he wouldn't be able to fulfill this, however he should try. ***Hazrat Suleimaan*** (علیہ السلام) was given the ownership of the whole world. He ruled over the ***Jinnaat***, and the winds. He

knew the language of the animals and the birds. For such a person to prepare to feed the entire ***Makhlooq*** (creation) for one meal, took over one month. When the preparation was done, he told Allah (سبحانهٗ وتعالىٰ) that all was ready, and he was prepared to accept the creation for feeding, Allah (سبحانهٗ وتعالىٰ) sent one fish that ate all that was prepared by ***Hazrat Suleimaan*** (عليه السلام), in just one gulp, then the fish asked for more. ***Hazrat Suleimaan*** (عليه السلام) then asked what kind of a guest this was, that ate everything that was prepared for the whole creation, in one gulp, and then he still asked for more to eat. The fish then replied, O ***Suleimaan***, (عليه السلام), my Allah gives me three morsels of this size daily for one meal only.

A person who praises Allah (سبحانهٗ وتعالىٰ) with a true heart, and with the cognisance of who Allah is, to such an extent, that a person says,

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

ALHAMDULILLAAHI RABBIL AALAMEEN

Then immediately the reply from Allah is

حَمِدَنِىْ عَبْدِىْ

HAMIDANI ABDI

"My Banda has praised Me, he has said the truth."

Allah (سبحانهٗ وتعالىٰ) acknowledges the person reciting this. What greater acknowledgement can there be than this? After praising Allah, and having the praise acknowledged, the natural thing to do thereafter is to put forward the need, the request. From the answer recieved by Allah (سبحانهٗ وتعالىٰ), there is absolutely no doubt that his request will be accepted. After all, it is Allah (سبحانهٗ وتعالىٰ) who taught His servants these praises. This is further assurance of the servant's request being totally accepted. An example of this is when an official request is being made to a government department, and the minister of that portfolio advises that the letter of request should be written in a certain way to motivate it's acceptance. This advice is given because he knows that due

to the written motivation, the request will have to be accepted. Similarly, Allah (سبحٰنہٗ وتعالیٰ), has advised us how to put forth our motivation to be guaranteed of acceptance. This should be the concentration one should have when performing ***Namaaz***. That I am talking to Allah, and I am getting my reply from Him. This is ***Huzoore Dil***, the concentration. The recitation of ***Surah Faatiha*** is not a monologue. It is a dialogue with Allah. This requires practise.

We should, however, go through this course of practise, and not be afraid, We will find that we may fail. After performing ***Namaaz***, the thought will occur that we have performed ***Namaaz***, and we hardly thought of Allah (سبحٰنہٗ وتعالیٰ) in ***Namaaz***, we only thought of Allah (سبحٰنہٗ وتعالیٰ) towards the end of the ***Namaaz***.

We should not allow ***Shaytaan*** to deceive us in thinking that we did not concentrate in this particular ***Namaaz***, however, we would apply our concentration from the next ***Namaaz*** in totality. Wherever, whenever, Allah (سبحٰنہٗ وتعالیٰ)'s thought comes, we should concentrate from that point onwards. Then, with the next ***Namaaz*** we should start concentrating from the beginning, we should, at that moment, ask of Allah (سبحٰنہٗ وتعالیٰ). We should also express such qualities of Allah (سبحٰنہٗ وتعالیٰ), which will register in our hearts. Asking of a Being of these qualities, no request will ever be turned down. Allah will accept every request of ours. The first of all these qualities is ***Alhamdulillah***. This means that all praises, all goodness, praiseworthy things, are only for Allah, they belong to no-one besides Allah (سبحٰنہٗ وتعالیٰ).

In reality, Allah alone is the owner of all praises. All types of goodness, and praises, and praiseworthy qualities are included in these words. After this, other great praises of Allah are mentioned, by which, in the heart of the servant of Allah (سبحٰنہٗ وتعالیٰ), the presence and the great love of Allah is felt, and it shines out of his heart. Allah is the **RABB**, the Sustainer, of all the ***Aalams***, of not only me, as an indiviual, but of the whole

universe. Now the introduction of begging from Allah is complete, not only from the tongue, but from the heart as well. This is for those who understand, and do it with concentration. Knowing and understanding the meaning of ***Surah Faatiha*** is not difficult. Little children learn and know it so easily when they begin ***Madrasah***. What is required from us is to learn to think and concentrate on the meaning while reciting it. A person who is unmindful of reading this ***Surah*** with concentration, is deprived of this bounty. He won't enjoy the ***Namaaz***, and the ***Namaaz*** will be a mere burden for him, or just another duty being performed. The crux is that we should ask Allah in such a way, that we know our request will be accepted. It is stated in a ***Hadith***,

اِنَّ اللّٰهَ لَا يَقْبَلُ الدُّعَاءَ مِنْ قَلْبٍ لَاهٍ

INNALLAHA LA YAQBALUD DUAA MIN QALBIN LAAHIN

"Allah Ta'aala doesn't accept the Duaa that comes from an unmindful heart."

A person who is unmindful of contemplating the qualities of Allah (سبحانہٗ وتعالٰی) while reciting ***Surah Faatiha***, will be deprived of Allah (سبحانہٗ وتعالٰی)'s reply confirming those qualities of Allah (سبحانہٗ وتعالٰی). An unmindful contemplation is neither a monologue, nor a dialogue. It is beyond comprehension that a person would talk to somebody else without knowing what he is saying. Yet, this is our situation in ***Namaaz***. We are talking to Allah, yet we are totally absent-minded of Allah. What great kindness is it of Allah, that He has taught us how to praise Him. Praise here means the goodness and praises in abundance. When a Muslim says this, then it is necessary that the reality of this is brought about. Then we should bring this realisation in our hearts, in the presence of Allah (سبحانہٗ وتعالٰی), that we believe from the bottom of our hearts that all these praises belong only to Allah (سبحانہٗ وتعالٰی). It should be realised in the heart to the level that it's conviction should occupy the crevices of our hearts. The way to make this attainable, is that whenever

praises are uttered, it should be stressed, that they are for Allah (سبحانہ وتعالیٰ) only. It may come into one's mind that theses praises could be directed to somebody else as well.

Somebody whom Allah has made the means to attain Allah. Like **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), one's ***Asaatiza*** (teachers), one's ***Sheikh***, despite these means being valuable, the realisation should occur that these means, in reality, are only from the grace of Allah (سبحانہ وتعالیٰ). Allah (سبحانہ وتعالیٰ) has created our ***Asaatiza***, our ***Shuyukh***, and whatever they have taught us, and the means of attaining the pleasure of Allah, is also by the grace of Allah (سبحانہ وتعالیٰ). Therefore the ultimate praise should be for Allah (سبحانہ وتعالیٰ).

Hazrat Shah Ahmad Shaheed Saheb quotes another example in his ***Kitaab***, which states, that if one sees an exceptionally good looking person. One should understand that the looks this person has is not by his own doing. He didn't on his own accord go to any place to have his features developed the way they are. He doesn't have the power to look after the looks he has. By way of sickness, his teeth can fall out, his cheek bones can become sunken, an accident can render him defaced. The thought must occur that everything is from Allah (سبحانہ وتعالیٰ), and in His control. To praise this person, in a sense is unmindfulness, because we forgot that Allah has blessed him with those looks. In a sense it would be correct to praise a person for his qualities, as Allah (سبحانہ وتعالیٰ) has blessed him with that quality, but in reality, outwardly, the praiser, and the praised should realise that the praise belongs only to Allah. These qualities are all encompassing, i.e., beauty courageousness, generosity, piety, etc. Therefore when praising anybody, it should be borne in mind how limitless Allah's bounties are. A person who has any quality from Allah which is praisworthy, is only a minute, fraction of that quality of Allah (سبحانہ وتعالیٰ).This concludes the meaning of اَلْحَمْدُ لِلّٰهِ **ALHAMDULILLAH.** Next is, رَبِّ الْعَالَمِيْنَ **RABBIL AALAMEEN.**

Allah (سبحانہٗ وتعالیٰ) is the nourisher, Sustainer, of the whole universe. Besides Allah, whatever there is anywhere, is in the care of Allah. The ***Farishtas, Jannat***, and all that it contains, ***Jahannam***, the ***Dunya***, whatever that can be thought of, is being looked after by Allah (سبحانہٗ وتعالیٰ). Nourishment and sustenance, in this sense, does not only mean eating and drinking, though eating and drinking is a form of nourishment and sustenance. ***Farishtas*** don't eat or drink, they are independent of these needs. Their sustenance and nourishment is that their perfection increases. If someone is offered food, and while eating he is insulted and degraded, although he had eaten the food, it wouldn't have the nourishing effect on that person. On the other hand, if he is told something which makes him feel happy, without food, he already feels better. This is the ***Inaayat*** of Allah. This is how Allah (سبحانہٗ وتعالیٰ) sustains the ***Farishtas***. They are by means of their ***Ibaadat*** increasing in their happiness all the time. This quality of Allah is a very great quality by which Allah (سبحانہٗ وتعالیٰ) has qualified Himself (**RABBUL AALAMEEN**). As He sustains and nourishes the whole universe. Allah (سبحانہٗ وتعالیٰ) nourishes and sustains all, friends and foes, good and bad. That Being who is so kind, who looks after His enemy, and He bestows them with what they desire, how then could a ***Mu'min*** be in doubt of his request being turned down.

When a servant of Allah realises all this, and with the presence of heart he praises Allah in this way, then Allah speaks to him. However, when we read our ***Namaaz*** being unmindful, without thought of what is read, then we are deprived of this dialogue with Allah (سبحانہٗ وتعالیٰ). Our ***Namaazes*** will be made. We will get ***Thawaab*** for the ***Namaazes*** performed too, however the value of the ***Namaaz*** will not be the same.

How will a servant of Allah know that Allah has spoken to him saying ***Hamidani Abdi***? According to the position of purification of his heart (with ***Zikr***), by ***Sohbat*** of the ***Saaliheen***, staying away from ***Gunahs***, his ***Nisbat*** with Allah (سبحانہٗ وتعالیٰ), he either hears the voice of Allah, or without language, he hears

it in his heart (***Ilhaam***), or contentment of heart (that Allah is pleased with him), settles in his heart by the conviction that Allah has spoken to him, or by feeling a happiness in his heart that Allah has turned towards him. Then, acceptance of one's request by Allah, should be accepted by the presence of the heart, by asking Allah (سبحانہٗ وتعالیٰ) by means of this dialogue. There is no difference in the levels of people when having this dialogue with Allah, although there is a difference in the level of the people who are able to hear the reply of Allah (سبحانہٗ وتعالیٰ).

The ***Surah*** continues with,

اَلرَّحْمٰنِ الرَّحِيْمِ

AR RAHMAAN NIR RAHEEM

Allah (سبحانہٗ وتعالیٰ) is very compassionate. The quality of Allah in terms of **AR-RAHMAAN**, The compassionate, is for all, including the non-believers in the ***Dunya***, but in the ***Aakhirat***, the non-believers will not benefit from the mercy of Allah Ta'aala. A person who is compassionate, and who cares for others, but if approached for assistance by someone in need perpetually, the person would become frustrated, and he would insult and reprimand the person making the request for assistance. Allah (سبحانہٗ وتعالیٰ)'s compassion is in abundance and is eternal. Allah (سبحانہٗ وتعالیٰ) never ever becomes angry or tired of a person despite how much is asked of Him. A person can ask of Allah (سبحانہٗ وتعالیٰ) at anytime. The more a person asks of Allah (سبحانہٗ وتعالیٰ), the more Allah (سبحانہٗ وتعالیٰ) gives. Allah is willing to give so much that He declears in the ***Quraan Shareef***,

اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِىْ
سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ

INNAL LAZEENA YASTAK BEEROONA AN IBAADATI SAYADKHULOONA JAHANNAMA DAAKHIREEN

"Those who are too proud to ask of Me will be thrown into Jahannam."

In other words Allah (سبحٰنہٗوتعالیٰ) is forcing us to ask Him, so he could give us whatever we need. This is why Allah says that He is **RAHMAAN**, and **RAHEEM**, Allah's mercies are continual, and they are growing all the time. Therefore we shouldn't hesitate in the least, of asking of Allah (سبحٰنہٗوتعالیٰ).

Further the ***Surah*** continues,

مٰلِكِ يَوْمِ الدِّيْنِ

MAALIKI YOWMIDDEEN

"Allah Ta'aala is the owner of the day of retribution."

Hazrat Moulana Hakeem Muhammad Akhtar Saheb (دامت برکاتہم) says that Allah Ta'aala is not the ***Qazi-e-Yowmiddeen*** (Judge of the day of retribution) evidence that is given, by which He has to make a decision accordingly. Allah is higher than a ***Qazi.*** Allah (سبحٰنہٗوتعالیٰ) has got the right to forgive any transgressor. A judge is not able to do so, as he is bound by the constraints of the law or the constitution. Allah is above this. Although the ***Surah*** states that Allah is the owner of the day of retribution, however, Allah is the **MAALIK** now, and of the day of ***Qiyaamat***. Allah (سبحٰنہٗوتعالیٰ) is the **MAALIK** of the world, and hereafter, however, the difference is that in this world, outwardly, superficially, Allah (سبحٰنہٗوتعالیٰ) has given 'ownership' to others as well. For example the wealth we possess is referred to as 'our wealth'. It is said that the 'owner of a certain amount of wealth is liable for a certain amount of ***Zakaat***, but in reality he is not the owner. He is but a trustee. Everything belongs only to Allah (سبحٰنہٗوتعالیٰ). When we realise that everything we own is an ***Amaanat*** (trust) from Allah (سبحٰنہٗوتعالیٰ), our lives will change. Therefore whatever is outwardly 'owned' in this world is only temporary, and it is from Allah, but in the ***Aakhirat***, there will be no outward or temporary ownership given to anyone. When Allah (سبحٰنہٗوتعالیٰ) will announce and ask,

لِمَنِ الْمُلْكُ الْيَوْمُ

LI MANIL MULKUL YOWM

"To whom does all sovereignty belong today?"

Everyone will answer,

لِلّٰهِ الْوَاحِدِ الْقَهَّارُ

LILLAAHIL WAAHIDIL QAHHAAR

"This sovereignty belongs to non other but to Allah, who is One and Only, and who is the most Powerful."

A further example of this is that a person is living on a certain person's piece of land, and the owner of the land tells this person that he is on his behalf in charge of all the tenants living on that piece of land. The person in charge will treat the tenants as if he is the owner. It would appear that he is the owner. However, when he collects the rentals and takes it to the real owner, and infront of the owner, he will deny ownership of the land and attribute ownership to the owner. The owner in turn, as was the common practise in India, would deny ownership, and he in turn would attribute ownership to the ***Raja***. The ***Raja***, in turn would deny ownership, and attribute it to the ***Nawaab***. The ***Nawaab***, in the presence of the ***Badshah***, does the same, Like this, we are all in turn one belonging to the other, and the day of ***Qiyaama*** will reveal to whom true ownership belongs.

Allah (سبحانہٗ وتعالٰی), in this way has given us temporary ownership in this world. We should realise that we are mere trustees. We are not, but representatives of Allah (سبحانہٗ وتعالٰی). All that we do is on Allah's behalf, and we have to account for every thing. This is why Allah (سبحانہٗ وتعالٰی), in order to teach us this lesson, and make us aware of this, commands us to give $2\frac{1}{2}\%$ of our excess wealth as ***Zakaat***. This proves that Allah (سبحانہٗ وتعالٰی) is the owner of all wealth. This is why Allah (سبحانہٗ وتعالٰی) has the right to instruct us to pay ***Zakaat***. Similarly, Allah (سبحانہٗ وتعالٰی) has the right to instruct us to make ***Qurbaani***, perform ***Haj***. Also other acts like helping the poor and needy and financing the construction of ***Masjids*** and ***Madrasahs***. Although these latter acts are considered to be ***Nafil***, in one aspect these acts are ***Fard*** as well. If there is no ***Masjid*** in a town, then all the

town folk are sinners. If these acts are ***Nafil***, then they would not be considered sinners. Therefore individually it may be an act of ***Nafil***, but in fact it is ***Fard Alal Kifaayah***. This reiterates the fact that we are not owners of the wealth we own, but are merely trustees of the wealth owned by Allah (سبحانہٗ وتعالیٰ). This applies to our bodies and parts of our bodies as well. Allah (سبحانہٗ وتعالیٰ) says

يَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ

YA'LAMU KHAAINATAL AAYUNI WA MAA TUKHFIS SUDOOR

"Allah (سبحانہٗ وتعالیٰ) knows the Khiyaanat (misuse) of the eyes and the thoughts which the heart conceal."

This implies that the eyes are an ***Amanat*** (trust), ***Khiyaanat*** only takes place where there is an ***Amanat***. Therefore the eyes are given to us as a trust from Allah (سبحانہٗ وتعالیٰ). Similarly, the heart is also an ***Amanat***. We are mere trustees, and Allah is the owner. At this point a ***Mashuoor Qissa*** (famous incident) is quoted from the ***Hadith*** which relates to a woman who fastened herself with a rope, and intended to make ***Ibaadat*** for the whole night. **Nabi-e-Kareem** (صلی اللہ علیہ وسلم) commanded the rope to be cut, and said that when she felt sleepy she should sleep. This proves that our bodies have got a right over us, and our bodies are ***Amanat***. Our bodies should not be taxed to the extent that it gets tired. On the day of ***Qiyaamat***, it will be revealed that Allah (سبحانہٗ وتعالیٰ) is the owner of everything. To understand this, and to assist us to understand ***Tauheed*** to a greater extent as well, the following example is quoted. A mother feeds her child milk from a teaspoon, as the child is still very small, and cannot drink from a bottle yet. Seeing this the child thinks, it's milk, it's sustenance, it's life is coming from the teaspoon. As the child grows older, and it understand a little bit more, it realises that the teaspoon is just a means to feed it, but milk comes from the cup, not the teaspoon. As the child grows older, it progressively realises that it is not from the cup, but from the fridge, and the bottle

in the fridge is where the milk comes from. Growing older still, the child realises that the milk comes from the dairy. Then it eventually realises that the milk is acquired from the cow. Unfortunately, for most of us, this is where our ***Imaan*** stops. A ***Mu'min*** has to see further than this. The cow also does not have the power of producing milk. It is Allah (سبحانہٗ وتعالٰی) who gives the milk.

All will admit to Allah (سبحانہٗ وتعالٰی) being the owner of everything on the day when Allah will ask;

لِمَنِ الْمُلْكُ الْيَوْمُ

LIMANIL MULKUL YOWM

All the ***Purdahs*** of this ***Dunya*** will have fallen away. It will then be realised by all that it was not the shop or salary that was providing sustenance, but Allah (سبحانہٗ وتعالٰی) alone is the One Who was providing everything. On reciting each verse there is a reply from Allah (سبحانہٗ وتعالٰی). When the reciter now, after the above explanations has realised who Allah (سبحانہٗ وتعالٰی) is. He has the ***Ma'arifat*** (recognition) of Allah. He can use the closeness he feels to Allah (سبحانہٗ وتعالٰی) as a yardstick to measure the connection he has with Allah. If is ***Namaaz*** is taking him closer to Allah, then that ***Namaaz*** is accepted by Allah. However, it is just made to the level that the ***Namaaz*** is being performed as a duty, then it would be accepted as a mere completion of the ***Fard***. Then to continue further, whatever our needs are from Allah (سبحانہٗ وتعالٰی) gets puts forth.

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَّارْزُقْنَا اتِّبَاعَهٗ
وَاَرِنَا الْبَاطِلَ بَاطِلًا وَّارْزُقْنَا اجْتِنَابَهٗ

"O Allah! show us truth as truth and grant us the sustenance to act thereupon. And show us falsehood as falsehood, and grant us the sustenance to abstain therefrom."